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# SRI SRI CHAITANYA CHARITAMRITA

By

SRI SRI KRISHNADASA KAVIRAJA GOSWAMIN

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ANTYALILA

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**ENGLISH TRANSLATION**

TRANSLATED BY

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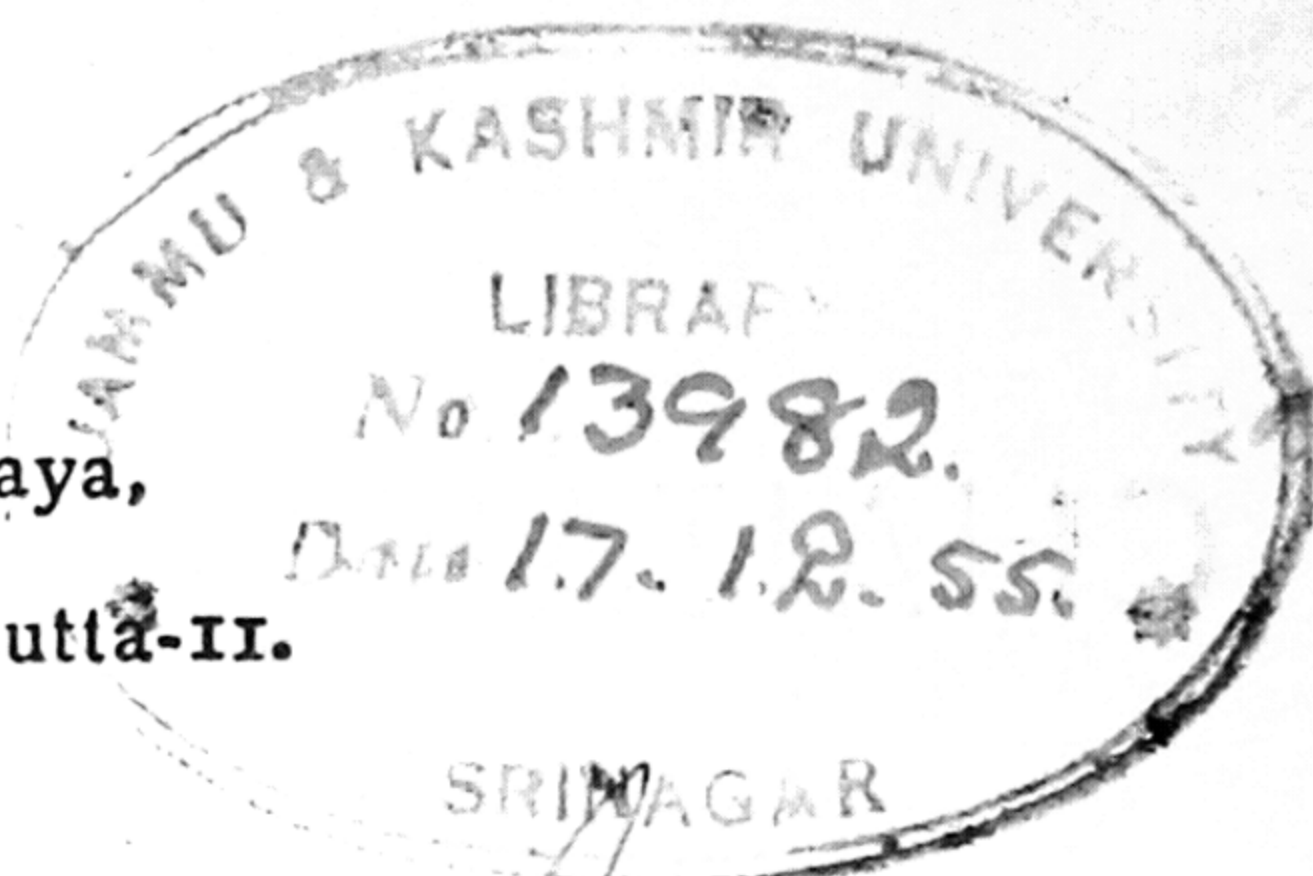
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[ Vide Caitanya in **Italian** by Prof. G. TUCCI, D. Litt.

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# SRI SRI CHAITANYA CHARITAMRITA

OR

## Holy Life of Lord Chaitanya

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### ANTYALILA.

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#### CHAPTER 1.

[ This chapter narrates two important events of the life of the holy Lord. At the holy Nilachala the Lord granted salvation to a dog by making it utter the holy name Krishna. And at the same holy place the Lord met all his disciples once again. Before them all, the saint Rupa recited slokas from his famous dramas Vidagdha Madhava and Lalita-Madhava and also from his Bhaktirasamrita-sindhu. The Lord was pleased with the compositions and blest Rupa and he asked Rupa to go to the holy Vrindavana to preach the religion of loving faith and to discover and re-establish all the ancient holy places there that had long been forgotten ].

And I bow to the Lord Sri Krishna-Chaitanya. For the grace of the Lord can make the lame cross the mountain and the dumb recite the holy *Vedas*.

I am blind, and my way is difficult, and I fear fall at every step. Let the saints lend me the holy staff of their mercy and be my guide on my way.

I bow to the holy feet of the six preceptors, Rupa and Sanatana, Raghunatha Bhatta and Raghunatha Dasa, Sri Jiva and Gopala Bhatta. For it is through this that I hope to tide over all obstacles and to attain the holy object of my desire.



Glory to the holy two, the Lord Madanamohana and his beloved *Radha*; for they are merciful. And to one lame as I am and so indiscreet in ambition, they are the only hope. And their holy lotus-feet are all in all as far as my hope is concerned.

And I remember Lord Govinda and *Radha*. And they are both seated on the holy throne at the centre of the beautiful temple set all over with gems. And this temple is under the holy *Kalpa-tree* of the fine forest of the holy Vrindavana. And there the Lord and his beloved *Radha* are both served by the sisterly *Gopis*.

And may the Lord Gopinatha shower his blessings upon us. And I call him Gopinatha or the Lord of *Gopis*, for the Lord eternally enchants the *Gopis* with the sweet tune of his holy flute and he is seated eternally at the foot of the *Bansibata tree*, from the foot of which he tunes his flute. And he it is, who enjoys for ever the sweet pleasure of the holy *Rasa*—circle-dance with his beloved *Gopis*.

Glory to the Lord Chaitanya. Glory to Sri Sri Nityananda and to the preceptor Advaitachandra. And glory also to all the devotees of the Lord Gauranga.

So I have narrated the *Madhya-Lila* of the Lord in brief. And I shall now, Oh Devotees, narrate a little of his *Antya-Lila*.

And mentioned in brief the chief events of *Antya-Lila* in course of narration of *Madhya-Lila* in the preceding part of the book.

And I did this, because I am old. Age overcame me then as it does now. And I felt death as very near to me. So some events of *Antya-Lila* I mentioned in the previous book.

And I shall follow the course of those events that I



mentioned before here in this book. And what I did not mention there I shall narrate here in detail.

So the Lord came from Vrindavana to the holy Nilachala. And the saint Svarupa sent this piece of news to *Gauda*.

And the mother Sachi heard it and she was overjoyed. And so were all the followers of the Lord at *Gauda*. They all met. And they started for the holy Nilachala.

And there were devotees of the Lord at Kulingrama and at Srikhanda. And they all went to Sivananda Sena and met him.

And Sivananda managed and paid the tolls of the journey. And so he led all in all comforts and he led them all in joy on their journey. He helped them all in all possible ways and he gave them houses to stay in. And he knew all the paths of Orissa.

So Sivananda solved all difficulties of the journey. And him followed a dog. And Sivananda gave it food to eat. And he gave it protection on the way.

And on one occasion it came to pass that they all had a river to cross on their way. The boatman there was an Oriya and he would not allow the dog on board his boat across the river. And so the dog had to stay behind.

And now when Sivananda saw this he was much disappointed. But he any how induced the man to take the dog across the river for ten panas of Cowries. And on another occasion it happened that Sivananda halted at a station. And his servant forgot to give food to the dog. Sivananda came back at night. And he sat down to take his supper. Now he asked if the dog had food that day. But he received a reply in the negative. So he was much aggrieved. And Sivananda now sent ten men out to seek the dog. And



they all sought it, but could not find it. And so they all came back disappointed to Sivananda.

When Sivananda knew that the dog could not be found, he fasted in sorrow for the night.

And he searched for the dog next morning, but nowhere could it be found. And all the *Vaishnavas* now wondered where the dog could be. And they were all anxious for it.

And with this anxiety in their heart, they reached the holy Nilachala. And there they met the Lord as they had done so many times before.

And the Lord saw the *God Jagannatha* with them all. And with them all he ate the *Mahaprosada* ( holy food ). And he gave each a cot to stay in as he had done before.

And all these people came to pay visit to the Lord again on the morrow at dawn. And lo ! the dog was there, and they all saw it.

And the dog sat near the Lord. It sat at a short distance. And the Lord gave it the kernel of the cocoanut from the holy food to eat. And the Lord laughed. And he said to the dog, 'Say ye, the holy name 'Krishna' 'Rama' 'Hari'. And the dog as it ate the kernel said again and again the holy name 'Krishna'. All the people present saw this wonder. And they were all amazed.

And Sivananda himself saw the dog there. And he fell down prostrate before it. And he expressed humility and he begged pardon of it for his negligence. And the dog could be found nowhere on the next day ; for it had already attained spiritual body. And it had left already for *Vaikuntha*. So miraculous were the doings of our Lord, son of Sachi ; for he made a dog utter the holy name, 'Krishna'. And he thus delivered it.

We now return to the saint Rupa. And he had at the command of the Lord gone to the holy Vrindavana. And he



resolved there to write a drama on the love-games of the Lord Krishna.

And he began the drama at the holy Vrindavana, and there he wrote the Auspicious Invocations and the Benedictory address.

And now he and his brother Anupama left for Gauda. And all along the way he thought out the events to be incorporated into the drama. And he also made short notes on the way.

And both the brothers walked their way till they reached Gauda. And it came to pass at Gauda that Anupama breathed his last.

And Rupa left for the holy Nilachala. He went to the Lord, for his heart had been anxious to meet him. But he was a little late on account of the sudden demise of his brother Anupama. He followed the devotees of the Lord on their journey to the holy Nilachala. But he could not overtake them.

And there is in the country of Oriyas a village. And the name of the village is Satyabhamapura. And Rupa halted in the village for a night.

And when he fell asleep there he saw a dream. And in the dream a beautiful woman came to him. She stood before him. And she said to him in all tenderness.

‘Writest thou a separate drama on me, Oh Rupa ! and the drama will be pre-eminently beautiful by my grace.’

And the saint Rupa dreamt the dream. And he came to the conclusion that Devi Satyabhama had commanded him to write a separate drama on her. He had collected together all the events of *Vraja* and *Dwaraka* in one volume. And he now resolved to divide the whole into two different parts.



And on this subject the saint thought till he reached the holy Nilachala. And he did not take long to reach the holy place. And when he reached Nilachala, he went first to the cottage of the Thakoorā Haridasa. And Haridasa showed much affection for him.

And Haridasa now said to Rupa, "The Lord, Oh Rupa, had told me before that you would be here before long." Rupa was now anxious to see the Lord. But Haridasa said 'Wait, till the Lord comes, for he will soon be here.'

Thus spoke the Thakoorā Haridasa to the saint Rupa ; for the Lord used to pay a visit to him at his cottage every-day after the holy *Upala-offer* to the Lord Jagannatha. And as Haridasa spoke, the Lord arrived on the spot. Rupa saw the Lord. And he fell prostrate on the ground in front of the Lord. And Haridasa now said to the Lord.

"Rupa is prostrate before thee." The Lord first met Haridasa and then embraced Rupa.

Now all these three holy personages sat together. And they conversed for some time ; they put questions to one another about their health. And the Lord now asked Rupa news of Sanātana. And Rupa replied saying, "I could not meet him, Oh Lord, for he went by the public road, while I took the way by the bank of the Ganga. We could not meet. But I heard at Prayaga that he had started for the holy Vrindavana. And Rupa also informed the Lord how Anupama had breathed his last in the holy Ganga.

And the Lord now had a house assigned to him. And he then left. And all the followers of the Lord, who had come with him now met the saint Rupa.

On another occasion, the Lord called a meeting of all his followers. And merciful as he was, the Lord introduced Rupa to them all. And Rupa bowed to the feet of all the



followers of the Lord. All of them were gracious. And all embraced him in return.

And the Lord now said to Sri Nityananda and to the preceptor Advaitachandra, 'Grant Ye your grace, Oh holy Ones, to Rupa with open heart. Yea, do give him grace I pray to you, so that he might have power to describe the loving sweetness of the Lord Krishna and to write on the loving faith in the Lord.'

And Rupa now became an object of affection to all the followers of the Lord. The Oriya-followers of the Lord as well as his followers of Gauda loved him. And the Lord himself used to meet him every day. And the Lord divided between Rupa and Haridasa the holy food that he received from the temple. And every morning the Lord held conversation with them both for some time. And after this it was his habit to retire to do his midday duties.

And thus did the Lord pass his days. And the joy of Rupa knew no bounds when he felt that the grace of the Lord was on him. And on one day the Lord cleansed the holy *Gundicha* temple of the Lord Jagannatha with his followers. And he went to *Aitota* (garden) where he held a picnic. And in course of the holy picnic, the followers of the Lord ate the holy food. And all of them as they ate said the holy name, *Hari*. And Haridasa and Rupa saw this. And they were overjoyed as they saw. And they got from the servant Govinda the remainder of the Lord's food. And as they received it, they became mad in loving ecstasy. And both of them danced.

And on another occasion, the Lord went to the cottage of Rupa. And there he sat with the saint Rupa. And the Lord Supreme, who knew all hearts said,

"Bring not the Lord Krishna out of the holy Vraja, Oh Rupa, for the Lord never leaves that holy place."



And so it is written ( *Laghu Bhagavatamrita*—1st. part *Sri Krishnaprokata-Lila*, Act 31. Speech of Jamala).

“The Lord Krishna of the clan of the Yadus indeed goes outside, but the Lord Krishna, the son of the king of *Gopas* never goes out anywhere, for He dwells eternally at the holy Vrindavana.”

The Lord spoke thus. And he then left the place to do his mid-day duties. As Rupa heard this speech of the Lord, he was a little surprised. And he thought within himself. ‘The goddess Satyabhama commanded me to write a separate book on her : The Lord has certainly known it. So he too commands me to do the same. No doubt I resolved to write one book on the whole, but I must change my mind. I shall write two separate books on the events.’

Thus meditated the saint Rupa. And he resolved to write two separate benedictory addresses and he also resolved to think out two plans. And as he resolved, so he worked.

At the holy Nilachala Rupa saw the Lord Jagannatha in course of the holy *Car festival*. And he also saw the dance and heard the holy song of the Lord before the holy Car. And Rupa heard a Sloka repeated by the Lord in course of his dance. And as an explanation of this verse he himself composed one then and there.

I spoke on all these themes before. But I shall speak again of them here in brief. And lo ! one of them was this, the Lord repeated once in course of the holy song, a common verse. And why he repeated it no one knew. Only the saint Svarupa knew the meaning of it. And so he gave unto the Lord the taste of a song that embodied the spirit of the verse. And Rupa, too, could know the the desire of the Lord. So he composed another verse to



explain the meaning of the Lord's one. And the Lord was satisfied with it.

And this was the original Sloka :

*Kavyaprakasa-Ullasa* 1, Act 4 and *Padavali*, Act 386—the speech of a female actor.

“And the man, who attracted my heart in my virgin age, is yet my beloved Lord. And the same moonlit night of Chaitra, the same sweet odour of full-blown *Malati*, the same fragrant wind that blew over the full-blown *Kadambas* all exist. And I, too, exist. Yet my soul is ever attracted to that small spot under the *Vetasi tree* on the bank of the *Rewa*, for there it was that the first revelation of my love took place.”

And here is the verse of the saint Rupa. *Radha* says, ‘Oh Friend, the same Lord Krishna do I meet here in the field of war, *Kurukshetra*. Yea, I meet the same Lord, And I am that same *Radha*, indeed. So I receive joy from meeting him. And yet, my soul yearns for that lovely bower on the bank of the *Kalindi*, for it was there. on that holy spot, that I heard the sweet music flowing from the very soul of that divine singer and revealing through the softest fifth tune of the flute its own perfect sweetness.’

And this is the verse that the saint Rupa wrote down on a palm-leaf. And he put it in a creek in thatches of his cottage. He then went to bathe into the sea. Now, it came to pass that Lord came at that moment to meet Rupa. And his eyes fell on the palm-leaf hid in the thatches. And the Lord now read the verse. And as he read it, he was overpowered with love. The saint Rupa too arrived at his cottage at that very moment after bathing. And he saw the Lord. So he fell prostrate in the courtyard before the Lord.



And the Lord patted him and said, "How could you, Oh Rupa, know the deep secrets of my heart?"

And as the Lord thus spoke to Rupa, he embraced him fast.

And the Lord now took the verse for himself. And he showed it to Svarupa. And to know the heart of Svarupa the Lord asked him saying, "How could Rupa, Oh Svarupa, know the truth of my heart?" And Svarupa at once replied "You have perhaps been gracious unto him Oh Lord. For none could otherwise have known the meaning of the verse. Yes I am sure, you have been gracious unto him."

And the Lord now said to Svarupa, 'Yes he met me at *Prayaga*. And as I considered him a fit object of mercy, I gave mercy unto him. And I also gave him precepts and inspired him with power. I would now request you, Oh Svarupa, to teach him in detail truths of loving sweetness.' And Svarupa said, 'The moment I read this verse, Oh Lord, I felt sure that you had been gracious unto Rupa.'

For it is written in the rules of the *Nyaya Philosophy*. 'From the fruit itself may the origin of the fruit be ascertained.'

And so also it is written : (*Naishadhacharita*-3-17).

'We feed upon the soft and golden ends of the stalks of the lotus from the river of Heaven. And our body is made after our food. And so it is that it is soft and full of beauty ; for all effects must derive their nature from the causes of their births.'

And the *Vaishnavas* of *Gauda* stayed for four months of the monsoon and then started on their return journey from the holy Nilachala. But the saint Rupa continued to stay at the holy feet of the Lord for three months longer.



And it came to pass on a day that when Rupa was writing the drama, the Lord came to him all on a sudden. And both Rupa and Haridasa now stood up out of respect to the Lord. And they fell prostrate at his holy feet. And the Lord embraced them both. And he then took his seat there. And the Lord asked Rupa saying, 'What are you writing Oh Rupa?' And he took a leaf in his hand. And as the Lord saw the letter of Rupa's hand, he was much pleased, for Rupa wrote an excellent hand. And his letters were as wreaths of pearls. And the Lord himself, pleased as he was now, praised the hand of Rupa. And the Lord saw on that leaf a verse of Rupa. And as he read it, he was at once overpowered with love.

And this was the verse that our Lord read (*Vidagdha-Madhava*, Act 1-verse-33-*Paurnameashi to Nandimukhi*).

"Yes, we know not with what nectar-like substance, the two syllables Krishna are framed ; for so sweet are they, that as they dance on the tongue, they create a desire for having millions of tongues ; as they enter the holes of the ears, they create a desire for having millions of ears and as they enter into the domain of the heart, they force all the activities of all the senses therein to stop."

And Haridasa, too, was overjoyed when he heard this verse. And he praised the beauty of the verse and danced in joy. And he said, "We hear from the lips of saints and from the holy scriptures, the glory of the holy name, Krishna ; but never did we hear such a brilliant description of the sweetness of the holy name."

And the Lord now embraced both. And he went to the sea for his midday ablution. And on another occasion, it came to pass the Lord saw the *God Jagannatha* with *Svarupa*, *Ramananada* and the savant *Sarvabhuama*. And after this they proceeded to the cottage of Rupa to meet him



there. And as they all walked, the Lord spoke very highly of the merits of Rupa. For the Lord had been highly satisfied to read the two verses by him. And he now spoke of the gifts of Rupa, as it were, with five tongues.

And the Lord did this to examine the hearts of the devotee Ramananda and the savant Sarvabhauma. He praised before them in high terms the gifts of Rupa. Again, it is the nature of the Lord God not to take into account any offences of his devotees ; on the otherhand he takes even a small service from a devotee as great. And he himself is ever ready to bestow his own self to his devotees.

And so it is wirtten (*Bhaktirasamrita-Sindhu-Dakshin-bibhaga Prathama bibhava-lahari* Sec 68. The speech of Rupa).

‘The Lord Krishna is ever honest in conduct and clear in soul. And he never takes into accout even the serious sins of his devotees. Even a small service from his devotees, he takes as great. And he never pays back with hate the hatred of the sinful people.’

And both Haridasa and Rupa now saw the Lord before them with his two followers.

And they fell prostrate before the holy feet of the Lord. And the Lord now introduced the devotee Ramananda and the savant Sarvabhauma to both Rupa and Haridasa. And he now sat with his followers on the *pinda* ( raised spot ).

And both Haridasa and Rupa sat at the foot of the *pinda* ; for they could not sit on the same level with them. And the Lord now commanded Rupa to read the verse he had read the other day. But Rupa was too modest to recite it. He hesitated and was silent. So Svarupa now read the verse for Rupa. And as others heard it, they were surprised.



And this is the verse that Svarupa read,

(*Padavali* 387. And it was from the speech of *Radha*).

*Radha* said, "Oh Friend, the same Lord Krishna have I met here in the field of war *Kurukshetra* and I am that same *Radha* indeed. So I receive the joy of meeting him. And yet my soul yearns for that lovely bower on the bank of the *Kalindi*. For it was there, yea, it was on that holy spot that I heard the sweet music flowing from the very soul of that divine singer and revealing through the softest fifth tune of the flute its own perfect sweetness."

And Ramananda and the savant Sarvabhauma heard this verse. And they said unto the Lord, "All this is your mercy, Oh Lord, for without your grace none could know your heart. We now remember, Oh Lord, how you inspired power into our soul and spoke truths unto us and secrets that even Sri Brahma cannot fathom. And so we conclude that Rupa must have got your mercy; for without it, he could not have thus interpreted the truth of your soul."

And the Lord now said to Rupa, "Repeat to me now, Oh Rupa, that verse of the drama, which can dispel all grief and sorrows from all hearts." And with these words the Lord commanded Rupa again to repeat the verse. And Rupa at last obeyed. For he read out the verse. And lo, it was this.

(*Vidagdha Madhava*, act 1-33)

"Yes, we know not with what kind of nectar the two syllables Krishna are framed, for as they dance on the tongue, they create a desire for having millions of tongues; as they enter the holes of the ears, they create a desire for having millions of ears and as they enter into the domain of the heart, they force all activities of all the senses to cease".



And all the followers of the Lord there heard this verse. And Ramananda, too, heard it. And as they heard they were overjoyed and amazed. And they all said, "We heard indeed of the infinite glory of the holy name Krishna, but never before did we hear the sweetness of the name so beautifully described".

And Ramananda now asked Rupa saying, "What book is it that you write ? It contains a whole mine of truth in it". And Svarupa replied, "He is writing a drama, Oh Ramananda ! on the love-games of Krishna". He wanted to describe together the doings of the Lord at Vraja and his doings at Dwaraka. And he began the drama with this idea. But the Lord has now commanded him to act otherwise. So he is writing two separate dramas on the two subjects.

And the dramas will be entitled *Lalita-Madhava* and *Vidagdha-Madhava*. And in both the dramas, Oh Ramananda, there are beautiful delineations of love and loving sweetness.

Thus spoke the saint Svarupa. And Ramananda now asked Rupa to recite to him the Benedictory address of one of the two proposed dramas. And the Lord hinted to Rupa to do the same. So Rupa obeyed. And he recited as follows :

( *Vidagdha-Madhava*, 1-1 ) ( *Speech of Sri Rupa* ).

'The nectar that flows from the moon is sweet indeed ; but sweeter still is the stream of the love-games of the Lord Hari, mixed as it were with the scented camphor of the love of *Radha* and her sisterly *Gopis*. So the pride of it conquers the pride even of the nectar of the moon. Oh ! may these sweet streams of the Lord's love-games quench the thirst of people all round ; for they are all sore pierced by thirst on their journey through life in this horrible world.'



And Ramanada now asked Rupa to give a description of his spiritual preceptor. But Rupa hesitated, for the Lord was before him. But the Lord said, 'What do you hesitate for, Oh Rupa? Speak on. And let these *Vaishnavas* know the beauty of the book.' Rupa obeyed. And he now read the verse referred to. And the Lord as he heard it said, "This is too much praise that I hear".

(*Vidagdha Madhava* 1-2 speech of the saint Rupa).  
And this was the verse :—

"The Lord Hari is now incarnate as the son of Sachi. And he is merciful, indeed. For even in this *Kali Yuga* he has come down to give unto men the glorious gift of loving faith and that pure and sublime loving sweetness relating to the service to the Divine couple, that was never before given unto man. And the brightness of his body excels the beauty of molten gold, Oh ! may he ever reveal his holy-self into the depths of your hearts".

And the followers of the Lord there heard this verse. And they all said, 'You have, Oh Rupa ! blest us all by chanting this holy verse.'

And Ramananda again asked, 'How is the hero of your drama to arrive first on the stage ?'

And Rupa replied, 'The time is the same with the actor as with the original hero. And so he will come in the prologue as *Prabartaka*.

For it is written ( *Natakachandrika*-verse 12 ).

'When the season of arrival with the actor and with the original hero is the same, the first appearance of the hero on the scene is called *Prabartaka*.'

(And so too, it is written. *Sutradhara* to the *Pariparshika*. *Vidagdha Madhava*, Act. 1-17).

'Spring, Spring, here is the spring. And the full moon



night of the spring is beautiful indeed ; for it is adorned with *Bishaka* and other stars all round. And it is so adorned for it would make the Lord moon look still more beautiful, though the moon-God, shining with all new splendours, is beautiful by himself.'

This verse has another esoteric meaning :—In the moonlit night of the spring *Devi Purnamashi* appeared with zealous interest before the ardent and expectant lover Krishna accompanied by the beautiful Radha.'

And Ramananda again said, 'Tell us now, Oh Rupa, of the *Prorochana* and other functions.'

And Rupa replied, 'That the desire of the Lord to hear the drama is the *Prorochana*.'

And so he spoke on. And he repeated the verse.

(*Vidagdha Madhava*, 1-15, the *Pariparshika* to the *Sutradhara*).

'Look here, look now at the devotees of the Lord. They are all pure in conduct and transparent in soul and they have all assembled here in the meeting. This play which we have entitled, *Vidagdha Madhava* is adorned with the love-games of the Lord Krishna, the beloved of the *Gopis*.'

Moreover we enact our play here in a fit place. For our place is the holy forest of Vrindavana, where the Lord Krishna Himself played in so many forms of loving sweetness. So the virtues of us, as well as all present here, have indeed borne fruit on this holy day.

And continuing, Rupa recited the verse : *Vidagdha Madhava*, 1 - 13, the *Sutradhara* to the *Pariparshika*, the Manager-Actor).

"Ye are all wise ; so this piece, strewn as it is throughout with the divine attributes of the Lord Hari, will certainly satisfy your desire, though it has been composed by no greater



a man than my humble self. For does not fire, produced though it may be by the rubbing of woods by a mean *Sabara*, cleanse the inner impure ingredients even of gold with sure effects ?'

And Ramananda said, 'Tell us now, Oh Rupa, the verses on the cause of the origin of loving attachment (*Raga*), on the first signs (*Purba-Raga*), on the progress of it (*Bikara*), on its workings (*Chesta*) and of its expressions (*Kama Likhana*) ! Oh ! tell us of these all.'

And Rupa agreed. And he told all those one by one to them. And as the devotees of the Lord heard all those, they were astonished.

And Rupa spoke this verse as the cause of origin of loving attachment (*Vidagdha Madhava* 2-19).

And it was from the speech of *Radha* to *Lalita*.

"Alas, Alas, I cannot bear this attachment for three persons all at a time. Death is preferable to this. For one spoke into my ears the two sweet syllables *Kri-shna*. And they entered into my ears and confused my brain. And another person's bamboo-flute poured forth its sweet strain into my ears and maddened me outright. And another I saw in a picture. His complexion is like the nimbus and his appearance soothed my soul. Oh ! how fast does he stick to my soul. Alas ! what shall I do now ?"

And Rupa also recited this verse from *Radha's* speech (*Vidagdha Madhava* 2-16, *Radha* said to *Lalita*) "Oh Friend ! hard indeed to cure this affliction in the heart of *Radha*. No physician will ever earn any reputation by treating it ; he will only court defeat and blame by it."

And Rupa then recited these lines from a letter of love (*Vidagdha Madhava*, 2-48 in *Prakrita*).



‘Oh Thou Beautiful One, you dwell for ever in the temple of my heart ! And whithersoever I try to flee through nervousness, you obstruct my passage by force.’

And Rupa also recited a verse on the first attempts of love ( *Vidagdha Madhava* 2-26, *Mukhara* to *Purnamashi* ).

‘Alas ! Alas ! I know not what a new angelic youth has entered into the arena of the heart of this young maiden ! It is dancing there wonderfully and playing in a unique way. For, as she sees the tail of a peacock, she shakes at once. As she sees the bunch of *Gunja* she raves with tearful eyes.

And Rupa recited this from the speech of *Radha* ( *Vidagdha Madhava* 2-70, *Radha* to *Bishakha* ),—

‘If the Lord Krishna be not merciful unto me, Oh Friend ! why should I blame you ? That is due to my misfortune. So do not weep. For your weeping is of no avail. But do one thing, Oh Friend ! for me ; when I have been dead, fasten these two long arms of mine unto the branches of the *Tamala* tree. Yea, tie them fast so that this body of mine may hang steadily for ever in the holy Vrindavana of the Lord. Do-it, Oh Friend ! and perform thus my last obsequies.’

Now Ramananda again said, ‘Tell us now, Oh Rupa, of the nature of the first symptoms of loving attachment.’

And Rupa said, ‘Hear you now, this is the nature of the first symptoms of love for the Lord Krishna.’

( *Vidagdha Madhava* 2-30. *Purnamashi* to *Nandimukhi* )

‘Painful indeed is the love for the Lord, for in the agony of separation it humbles the pride of the acutest poison of the cobra extracted fresh from its fangs. But it is sweet also in the extreme ; for it defies the very sweetness of nectar in ecstasy of union. Love for the Lord is at once sweet and bitter. ‘Alas ! she alone, Oh Beautiful One, knows the dual



effects of it who has felt it herself in her own heart, though she cannot express it in words.

And Ramananda again said, 'Tell us, Oh Rupa, of the nature of pure love.'

And Rupa replied, 'The essence of love is pure by itself.

And he then recited this poem (*Vidagdha Madhava* 5-4, *Purnamashi* to *Madhumangala*).

'The true lover is indifferent to his own pains. And at times he feels a pang at heart when he is praised. To him even condemnation of his conduct seems as a joke. Nay, it gives him pleasure. Neither the praise nor the blame of the object of love will increase or decrease his love for his beloved one. Such indeed is the action of love enacted by love itself in the heart of the lover.'

And Rupa now spoke of the repentance of the Lord Krishna after he had tasted the sweetness of the loving attachment of *Radha* (*Vidagdha Madhava* 2-59, Krishna to *Madhumangala*). For Krishna said :—

'Alas ! Alas ! What have I done ? My beloved *Radha*, that beautiful maiden with moon-like face, will hear of my cruelty ! She will nip at the bud her love for me. With a heart full of pains she will await her doom in patience and be averse to me. Or, what is worse, she will be overpowered by the arrow of the cruel God of love and breathe her last. Alas ! what a fool was I to have uprooted the creeper of love in her, for I have uprooted a creeper that was soft, one that was about to bear fruits.'

And Rupa then recited a poem from the speech of *Radha* (*Vidagdha Madhava* 2-60, *Radha* to *Bishakha*).

*Radha* says,

'Alas ! Alas ! Lord Krishna is now slighting me. Yet for the pleasure of his sweet embrace I stifled my sense of shame before my superiors, I pained thee, Oh Friend,



who art dearer to me than life. I set at naught that holy duty which was performed with reverence by all the chaste women of the world. And all these I did for him. And now I am wretched. And yet I continue to live and love. Fie, fie, to this patience in me.'

And Rupa recited another verse from the speech of *Radha*, (*Vidagdha Madhava* 2-67, *Radha* to Krishna).

*Radha* says to her beloved Krishna :

'What have you done ? Why have you brought us all here to this wretched condition ? Alas ! we knew nothing of pleasure or pain nor of good or evil, and we were playing at will in our own homes as innocent children do. And you have brought us to this condition. Why are you so indifferent to us now ? Is it proper for you to act like this. Oh Lord ?'

And Rupa then repeated this poem from the speech of a female friend of *Radha* (*Vidagdha Madhava* 2-53, speech of *Lalita* to *Radha* in front of Krishna). *Lalita* says, 'Deep is the pain that haunts our soul, Oh *Radha* ! And we shall all die to-day. And yet this hypocrite, this your lover Krishna, would not abandon his smile all full of guile. We know you are wise. How could so deep a love in you spring for this hypocrite son of a *Gopa* ? For he is a hypocrite. And his conduct is covered all over with a thick coating of hypocrisy'.

And Rupa also repeated a poem from the speech of *Purnamashi* (*Vidagdha Madhava* 3-13). *Purnamashi* says to Krishna, 'How couldst thou be so cruel ? How couldst thou, Oh Black Ocean of love, turn back the holy stream of *Radha's* love with the cruel waves of thy words ? For *Radha* is as a stream full of fresh loving sweetness. She has left far behind for your sake the company of her husband who was sheltering her like a tree. Like a stream



her new love gushed forth. It broke and swept away the bridge of all enjoined duties. It broke through many mounts in the form of so many superiors to meet thee. How, Oh how couldst thou then be so cruel to her ?

And Ramananda now said, 'Tell us, Oh Rupa, tell us now, how you described the holy Vrindavana and the sweet tune of the Lord's flute ? Tell us also how you described the Lord Krishna and his beloved *Radha*. Tell us Oh ! tell us all these, for your poems are so sweet to hear.'

And Rupa Goswami now bowed to him. And one after another he recited all the verses concerned, to the devotee Ramananda.

And he recited first his description of the holy Vrindavana. And it was from the speech of Krishna (*Vidagha Madhava* 1-4, the speech of the Lord Krishna).

The Lord Krishna says, 'Oh Friend ! beautiful indeed, is this Vrindavana. Here the fragrance of the blossoms of the mango have kept the bees imprisoned for ever. And here too, the south wind from the sandal-wood hills is blowing, sometimes slowly and sometimes with speed. And as it blows, it shakes the leaves of the trees all along. And as I look at Vrindavana, my heart is filled with immeasurable joy.'

And Rupa recited another description of Vrindavana from speech of Balarama (*Vidagdha Madhava*, 1-42. Baladeva's speech to Sridama and others).

For Balarama says, 'How beautiful is Vrindavana. It is covered all over with nice creepers. And the tops of these creepers are all beautifully adorned with flowers. On every flower the bees, those suckers of sweetness, are flying. And they sing songs all along,—songs that fill the ears with sweetness.'



And Rupa recited another description of Vrindavana. And this, also, was from the speech of the Lord Krishna *Vidagdha Madhava*, 1-48.

The Lord Krishna's speech to Madhumangala. )

'Look here Oh Friend! mark how this beautiful Vrindavana is giving pleasure to our sense. Here the black bees are singing ; the cool wind blowing and there the wild creepers are dancing and the pure fragrance of the *Mallika* is spreading all over. Look there now, look at those places ! For there again ripe pomegranates have broken and sweet juice is flowing slowly from them.'

And Rupa now recited some verses from his description of the flute of the Lord. And it was from the speech of *Paurṇamāśi* (*Vidagdha Madhava* 3-2) *Paurṇamāśi* says :—

"Oh, how nice this holy flute looks in the hand of our Lord ! Parts of it, three thumb tips long at the ends, are inlaid with gems called *Indranilamani*. And an equal space in the middle is adorned with fine red stones. The middle portion of the flute is set with brilliant diamonds and pure gold."

And Rupa now recited another description of the Lord's flute from the speech of *Radha*. (*Vidagdha Madhava* 5-15, *Radha* to *Bishaka*). *Radha* says before *Bishakha* apostrophising the bamboo-flute :

'Oh Holy Flute, thou certainly comest of a noble stock and thou dwellest in the hand of the best of *purushas*. And thou art by thy very nature straight. Alas ! Alas ! why then hast thou been initiated in the dangerous spell that so helplessly charms all the *Gopis* in the midst of their elderly relations ?'

And Rupa quoted another description of the flute of the Lord from the speech of *Chandravali*.

( *Vidagdha Madhava*, 4-9, *Chandravali* to *Padma*.)



Chandravali says before Padma, "Oh Friend Flute, thou art riddled with holes ; thou art light and hard, full of knots and dry ; thou hast no sense of sweetness in thee. How strangely couldst thou secure place in the hands of the supreme lover Krishna ? What merits didst thou earn that thou could always taste the ambrosia of kiss from the sweet lips of our Lord ?"

And Rupa recited another verse. And it was from the speech of Madhumangala ( *Vidagdha Madhava*, 1-44, Mandhumangala to Sri Krishna. )

'The sound of the Lord's flute suddenly diffused all over ; it astounded the clouds ; it struck wonder into the hearts of *Tumburu* and other *Gandharvas* ; it cried halt to the hearts of Sananda and other sages deep in their meditation. It astonished the Lord Brahma, augmented the holy exultation of the king *Vali*. And last not the least of all, it made the head of the Ananta, king of the serpents, whirl in loving delusion, yea it penetrated deep into the very bottom of the whole creation.'

And Rupa now recited another verse from the description of the Lord Krishna. And he recited it from the speech of *Paurnameashi*.

(*Vidagdha Madhava* 1-36 *Paurnameashi* to *Nandimukhi*).

For *Paurnameashi* says, "Oh how beautiful is our Lord ! his eyes pale the beauty of the full-blown lotus, his yellow cloth dims the brightness of the new saffron, his ornaments all borrowed of the forest, excel the glory of bright jewels. And the brightnest of his pretty limbs is brighter than the sapphire stone *Indranilamani*,"

And here is another poem that Rupa recited from the description of Lord Krishna. It is taken from the speech of *Lalita*. (*Lalita Madhava* 4-27, the speech of *Lalita*). For *Lalita* says :— 'Oh My Beautiful Friend !



accept this Lord of so pleasing a complexion. And he is now before your eyes. Look how his right leg meets the left below the knee, how his three parts—neck, waist and legs are all gracefully bent! His neck is bent with a graceful incline; his looks are sweetly askant. And his flute held as it is with his supple fingers, looks beautiful on his lips that have twisted slightly at the end. And his two eye-brows, Oh Friend! look at all points like two black bees dancing.'

And Rupa then recited another poem from the speech of *Radha* (*Lalita Madhava* 1-106).

For *Radha* says, 'Who is this wonderful architect of the universe before us? Whose side-glance from the large eyes like a sharp instrument of dazzling brightness cuts deep into the hard-as-adamant virgin-chastity of maidens and who at the same time builds, as it were, a shelter for cows with emeralds of his own complexion.'

And Rupa then quoted another description of Krishna from the speech of *Lalita* (*Lalita Madhava* 1-102, *Lalita to Radha*). For *Lalita* says to *Radha*, "Oh Sakhi (Friend)! who is this wonderful young man, moon-like son of *Vraja-raja* shining before us? The beauty of his complexion humbles the pride of the nimbus and the sound of his flute glories, as it were, in loosening the ties of the undergarments of maidens, which bind them to the conventions of the world."

And Rupa now quoted to Ramananda from his description of the Lord's beloved *Radha*. And he quoted from *Paurnamashi's* speech (*Vidagdha Madhava* 1-60).

For *Paurnamashi* says, "Oh how wonderful is the beauty of *Radha*! How beautifully it shines! the beauty of her eyes eats up as it were by force (i. e. eclipses) the beauty of the new-blown lotus. The brightness of her face



keeps at a distance the beauty of a forest of full-blown lotuses. And the golden sheen of her body throws into shade the beauty of the gold."

And Rupa quoted another poem from the speech of the Lord Krishna (*Vidagdha Madhava* 5-31, Krishna to Madhumangala). For the Lord Krishna says, "The moon loses its splendour in the day and the lotus is disfigured at night. Oh ! with what shall I then compare the fair face of my beloved *Radha*, which is always and uniformly beautiful !"

And so also the Lord Krishna says (*Vidagdha Madhava* 2-78, *Krishna's speech after the speech of Bishakha* ).

"*Radha's* cheeks beam with a smile of joy. The creeper of her arched eye-brows is dancing like the cupid's arrow ; and her eyes, which are fringed with black eye-lashes, by shooting forth glances which confound and humble the pride of the whirring bee, have stung my heart."

And Ramananda now said to Rupa "Your poetry, Oh Rupa ! is sweet as a stream of nectar. Tell us now the Benedictory address of the second drama."

But Rupa said to him, "You are Oh Devotee ! bright as the Sun, and I am as a glow-worm to you. So all this opening of my lips before you is vanity."

So saying he recited the Benedictory address of his second drama as under :—

( *Lalita Madhava* 1-1, poem of Rupa ).

'May the moon-like glory of Mukunda ( Krishna ). which excites grief in the heart of *chakrabaka-like* breasts of the wives of the *Asuras*—the enemies of *Devas* and in that of their lotus-like faces and which gives joy to the *chakora-like* devotees, heighten your joy.'



Thus Rupa spoke. And Ramananda again said,  
Tell us now , Oh Rupa! the second Benedictory address.

Rupa hesitated a little. But he recited on ( *Lalita Madhava* 1-2 ; the stage-Manager bowing to his preceptor).

‘May my Lord, the son of Sachi, beautiful as the full moon, bless me. He is now on earth, giving away the nectar of his love in large proportions to all. He is known as the very king of the Brahmins and he dispels the darkness of ignorance from all hearts ; yea, he enchants the hearts of all the creatures of the creation’.

And all this our Lord Chaitanya heard. And as he heard, he was inwardly pleased. But he said to Rupa with a show of anger, ‘Your poem on *Krishnalila-rasa* is a veritable sea of nectar. Why have you dropped in it a minim of acid of flattery ?’

‘Sweet as a cake of nectar,’ broke in Ramananda, is the poetry of Rupa. And he has inserted into it a particle of camphor.

Lord said, ‘Ramananda ! do you really enjoy this ? It is a shame to hear, besides it provokes laughter.’

But Ramananda retorted saying, ‘People would only be too glad to hear it, Oh Lord ! for it is only put here as a supplication to one’s Deity in the inaugural address.”

And Ramananda asked Rupa saying, ‘How does the Hero of the piece enter ?’

And Rupa now recited the nature of his Hero.

And he recited a verse from the speech of the Manager of the theatre and lo, it was this ( *Lalita Madhava* 1-20. *Manager to the female dancer*). “Here on the stage, *Kalanidhi* when dancing, will kill the king of *Kiratas*. And he will then in right time marry the gifted *Tara* i. e. Krishna when dancing, will kill Kansa and he will then marry *Radha* in the time of *Purna-manoratha*.”



And Rupa continued saying, "And this, Sir, is a part of the play that is to be represented. And it occurs in the beginning. And it is called *Udghatyaka*. Pardon me Sir, for all that I now speak unto you, are mere vapourings of vanity in me. Let us here note the nature of the *Udghatyaka*.

(*Sahitya Darpana*—6.1. *Prastabana's Karika* 1).

"When for discovering the meaning of a word another is attached to it, so that the word, not understood, might be understood, the rule is called *Udghatyaka*."

And Ramananda now said, Recite to us verses from the next portion of the treatise.

And Rupa obeyed. And he recited a portion in brief.

He, now recited this verse from the speech of *Gargi*, (*Lalita Madhava* 1-50. *Gargi's speech to Purnamashi*). For *Gargi* said, "Victorious indeed, is the sound of the flute, which acts as an expert go-between and makes *Radha* lose all sense of modesty and lures her away from home to the forest".

And Rupa recited another verse. And this was from the speech of *Purnamashi* (*Lalita Madhava* 1-49). *Purnamashi* to *Gargi*), for *Purnamashi* says :

"Look ! the dust from the hoofs of the cows indicate the return of the Lord Hari from the pasturage. And the yonder darkness helps the lovers' union. Thus you see, the way of the gazel-eyed *Vraja-Devis* to meet their Lover Hari, is not revealed even to the all-seeing *Srutis*.

And Rupa recited another verse from his description of the Lord Krishna. And it was from the speech of *Lalita*. (*Lalita Madhava*, 2-23. *Radha to Lalita seeing Krishna at a distance*).

For *Lalita* says to *Radha*, 'Who is this budding youth, Oh Friend ! Look ! his complexion is like that of the



nimbus and who is powerful and fearless as a mad elephant. Whence has he come to this holy land of Vrindavana ! Oh ! with his fickle eyes, moving hither and thither as a thief, he is stealing wealth of patience from the coffer of my heart."

And Rupa, last of all, recited another verse from his description of *Radha*, ( *Lalita Madhava* 2-22, *Krishna to Radha* ). And it was from the speech of her lover Krishna.

For Krishna says, 'Blessed is the day, my long-deferred hope has been fulfilled ; for I have got my beloved *Radha*. And she is the sweet stream from the heaven in which my heart-elephant loves to spout. She is to my eyes what the full moon of Autumn is to the *Chakoras*. And she is to my bosom what pretty stars are to the heavens. Oh, she is the very jewel of my heart'.

And Raya Ramananda heard all these. And he now said unto the Lord, 'Unique indeed is the poetic genius of Rupa, Oh Lord ! We should all praise it with thousands of tongues. For it is not mere poetry : it is all a stream of nectar. And though his book is obviously a drama, yet it really contains all the essential truths. His descriptions of love-games are wonderful. As we hear them, our ears are soothed and our heads do whirl with joy".

And so it is said in an old poem, 'Why should an archer aim his arrow that would not fix fast to the heart of the object aimed and cause a whirl in its heads. And why should a poet compose poems, if his poems would not appeal to the heart and cause whirl in the head of the reader.

And Ramananda continued, 'These are no poems of an ordinary poet, Oh Lord ! They could not have been written without inspiration from thee. So, we conclude that you have inspired Rupa with power. And it is you that have made him speak such sublime poetry."



And the Lord said, 'I met Rupa at Prayaga and there I was pleased with his gifts. The subject of his poem is sweet indeed, and brilliant is his Rhetoric ; without such poetic genius, love and loving sweetness can not be described. All of you, devotees, grant him a boon, so that he may have power to describe the love and the sweetness of the love-games of our Lord in Vraja.

And the Lord continuing said, 'The name of his elder brother is Sanatana. And he has no match in the world in respect of his wisdom. As you, Oh Ramananda, have renounced the world, so has he. Wisdom, renunciation and humility find their abode in him. And I sent both the brothers to the holy Vrindavana. Yes, I, as you said, inspired them with power ; for, I wanted to propagate through them, the doctrine of loving faith in the Lord Krishna.'

And Ramananda now said, 'Thou art, Oh Lord ! the Lord God incarnate. And so thou canst do all that thou desirest. Thou canst make a puppet dance. Whatever truths you spoke out through me, the same again I find in the poems of Rupa. And thou want Oh Lord ! to reveal the loving sweetness of Vraja by granting thy holy grace to thy devotees. And the whole world which is at thy beck, will certainly do thy will.'

And the Lord now embraced Rupa and made him bow down to the feet of all the devotees there. And the preceptor Advaitachandra, Sri Nityananda and all other followers of the Lord there, kindly embraced Rupa. And all of them saw the Lord's grace to Rupa and Rupa's qualifications. And as all the followers of the Lord saw these, they were surprised.

The Lord then repaired to his cottage with his followers.



The Thakoorā Haridasa now embraced Rupa.

And Haridasa said unto him. "You are extremely fortunate ; for very few could understand the glory of such loving sweetness as you have described."

And Rupa Goswami replied and said :—"I know nothing ; I only speak out what my Lord make me say."

(*Bhaktirasamrita Sindhu-Purbabibhaga-Lahari* 1-2).

For Rupa said :—"I adore the lotus-feet of the same Lord Chaitanya Deva, who inspired my poorself to undertake the task of writing this book'.

And Rupa passed his time in joy in the company of Haridasa, for they both held conversation on the sweet love-games of the Lord Krishna and passed their days in the joy of such conversation.

Thus the followers of the Lord stayed for four months at the holy Nilachala. And the Lord then bade them adieu. So they all went back to *Gauda*. But Rupa stayed at the holy feet of the Lord at Nilachala.

And there he saw the holy *Dola festival* or the cradle-dance of the Lord Krishna usually held in March with him. But when the *Dola festival* was over, the Lord commanded Rupa once again to go to the holy Vrindavana. He infused power to Rupa and uttered his blessings upon him.

And the Lord commanded Rupa saying, 'Stay you there at the holy Vrindavana. And send Sanatana here once. Write scriptures on *Bhakti-rasa*, reclaim all the antiquated and now-forgotten holy places of Krishna's exploits, preach *Bhakti-rasa* and Krishna-worship. And I shall there be once to see your working'.

So saying he embraced Rupa. And Rupa placed the the holy feet of the Lord on his own head.



And ;Rupa now took leave of all the followers of the Lord there. And he took the route through *Gauda* and went once more to the holy Vrindavana.

I have now spoken once more of the meeting of our Lord with Rupa. And whosoever will read this, will I am sure, attain to the holy feet of the Lord Chaitanya.

Thus does Krishnadasa, all whose hopes are in the holy feet of the saints Rupa and Raghunatha, narrate the sweet career of our holy Lord Chaitanya on the earth.

[ END OF CHAPTER I. ]



## CHAPTER II

[This chapter contains many episodes. Some relate to the Lord's virtue of inspiring his devotees with holy love and some to his being invisibly present to partake of food offered by his mother and his favourite followers. But the most important of the episodes concerns the second Haridasa, as he has been called in the text 'Chhota Haridasa'. This episode gives lie direct to the very basis of some after-grown cults of Vaishnavism as also to some imaginary theories supported by false scholarship, which hold that Vaishnavism permit free association of men with women.

'Chhota' Haridasa once committed the offence of begging rice of an old devotee woman for the Lord. The Lord sternly dismissed him from his favour, because; he being one of the devotees, saw the face of a woman. And 'Chhota' Haridasa committed suicide by throwing himself into the river Triveni.]

'And I bow to the holy lotus-like feet of my preceptor. I bow to all *Vaishnavas*. For I revere them as my superiors. I bow to the saint Rupa, to his elder brother Sanatana. And I also bow to Sri Jiva and Raghunatha. I bow to the Lord Chaitanya, to the holy preceptor Advaitachandra, to Sri Sri Nityananda and to all the followers of the Lord. And I bow to the holy feet of the Lord Krishna and of his beloved *Radha*. I also bow to Lalita and Bishakha, the two beloved friends of *Radhika*, the holy beloved one of the Lord.

Glory to the Lord Chaitanya, to Sri Sri Nityananda, to the holy preceptor Advaitachandra. And glory also to all the followers of the Lord.

So the Lord Krishna incarnated Himself as the Lord Chaitanya, for he would save all creatures.

He saved men in three ways. Sometimes He Himself was present before them; sometimes He inspired a fit devotee with His holy love and so gave him power to save. Sometimes again, the Lord went invisible to His chosen people, so that others saw Him not. And whosoever then saw the holy Lord, was saved.



The Lord inspired Nakula Brahmachari with divine love. He went to Pradyumna Nrishimhananda, although he could not then see Him. And all these the Lord did, because He would save men. Many saw the Lord in person. And they were all saved. So, whosoever could once see our holy Lord was blessed indeed.

And many came to see the Lord when the Lord was at Nilachala. His disciples of *Gauda* came every year. They came to meet the Lord. And after the visit was over, they all went home. People from other places also came. They came to pay a visit to the God *Jagannatha*. They, too, saw the Lord. And lo, they were saved.

In this way people from all the *seven islands* and all the *nine khandas* ( regions ) came to see our Lord. Gods came from heaven. The *Gandharvas* and *Kinnaras* came from their respective abodes. And they all came in the guise of men. They saw the Lord and became *Vaishnavas*. They were all overpowered with loving ecstasy for the Lord. And they all danced and sang the holy name, 'Krishna.'

Thus did our Lord save all the three worlds by His holy presence here on earth. Some, indeed, could not come before our Lord. And some lived far away, for there are many peoples and races on earth. But these, too, were saved. For the Lord inspired fit devotees to save them. And as those people of distant countries saw these inspired souls, they became *Vaishnavas*. In this way did our Lord work. And one of His methods was inspiration of fit souls for the work.

I shall now narrate here a little about inspiring capacity of our Lord. And I shall describe it with an example from *Gauda*. I have not the power to narrate it in full. So, I shall refer to it in brief.

There was a Brahmachari at *Gauda*. His name was Nakula. He dwelt in the village *Ambua*. And he was a



devout *Vaishnava* and a great saint. When the Lord wanted to save that part of *Gauda* from which Nakula came, the Lord inspired the soul of Nakula with His holy zeal.

Thus did our Lord. And Nakula was now, as it were moon-struck, he was so overpowered by the holy emotion of love. And he laughed and wept ; he danced and sang. And he seemed to all intent and purposes a mad person. For he trembled and shed tears, he sweated and was at times still as a stone. And all these signs of the *Sattva-guna* were visible on his person.

And he always danced in love. He roared again and again. His complexion became as that of our Lord. And he seemed as much overpowered with holy love as the Lord himself.

And people from all parts of *Gauda* came to see Nakula. And whomsoever he met, to the same he said, 'Say, ye, the holy name "Krishna." As people saw him, they all became mad in holy love. So they did as Nakula bade them do.

And when the Lord thus inspired Nakula with power, the devotee Sivananda heard it. But he doubted the truth of it. And so he came himself to the Brahmachari Nakula.

So, Sivananda now wanted to test Nakula's love. He stayed outside. He thought this within himself, 'If Nakula could know that I am here and if he would send for me, and if he could repeat to me the holy *Mantras* of my initiation, then alone shall I believe that the Lord has inspired him with holy love.

And thus Sivananda thought. His thought worked and he stayed at a distance from Nakula's place. Now, there were crowds of people there. Some went out as others came in. And so great was the crowd that Sivananda could not see Nakula there.



But the Brahmachari Nakula cried out to the people, 'One Sivananda is here. And he is waiting at a distance. Go Ye to him and call him here to me.'

And the crowd heard this. They ran in all the four directions. And they called out Sivananda by his name. For they cried out, 'Where is Sivananda ? Come lo, Come here, for the Brahmachari calls you.'

Sivananda heard this. He went gladly before the Brahmachari. He bowed to Nakula. And he sat close to him.

And the Brahmachari now said, 'Thou hast doubt in thy soul, Oh Sivananda ! Let me remove it. Hear me then and thou shalt know the truth.'

And he continued saying, 'The *holy Mantra* of thy initiation consists of *four* syllables. They are *Gau-ra-Go-pala*, meaning the Lord Gopala. So let go all thy doubts and repent for them.

And this Sivananda heard. And he now believed in the truth of the Lord's inspiration. So he paid to Nakula due respects and reverence.

Oh ! how wonderful were the ways of our Lord. They were beyond all thoughts and all powers of imagination.

We shall now speak of the Lord's power of invisible presence. Listen, ye devotees of the Lord !

The Lord was always present in the house of the *mother Sachi*, in the house of Raghava, in the holy dance of Sri Sri Nityananda and in the holy song of Sribasha ; yea, he was present in all these four places at the same time though he was not visible. The heart of the Lord was drawn naturally towards their love. And he was with them all, though they could not always see the Lord.

So, too, the Lord sometimes went to Nrishimhananda. And he was invisible. Yet he ate food from his house. How



he did this we shall now narrate. Listen, Oh, listen ye devotees of the Lord !

And lo, this is the story. Sivananda had a nephew. And his name was Srikanta. He was indeed fortunate, for the Lord loved him well.

And once in a year Srikanta came all alone to meet the Lord at Nilachala, for he too was anxious to see our Lord. And the Lord saw this conduct in him. He treated him with much affection. And on one occasion Srikanta stayed for about two months with our Lord. And the Lord thought he was staying too long. So he commanded Srikanta to go back to *Gauda*. And he sent words through Srikanta to all his followers at *Gauda* not to come to visit him at Nilachala in that same year.

And thus did the Lord speak to Srikanta, 'I myself shall go to *Gauda* this year, Oh Srikanta ! And there shall I meet the preceptor Advaitachandra and others.' The Lord continued saying, Tell Sivananda that I shall be with him once in the coming *Pausha*. I know Jagadananda is also there. He too may, if he likes, feed me in the house of Sivananda. And the Lord ended saying, 'Tell ye unto them all, that they need not come to Nilachala this year.'

And Srikanta went back to *Gauda*. There he told all this word of the Lord. And the devotees of the Lord, as they heard it, were satisfied.

And the preceptor Advaitachandra was about to start for Nilachala. But he now gave up the idea. And Sivananda and Jagadananda too, waited in the hope of the Lord's arrival. And the month of *Pausha* came. And both of them gathered articles of food for inviting the Lord. And day after day they waited in hope of the Lord's arrival till evening. And the month passed off, but the Lord did not come. So both Sivananda and Jagadananda were much disappointed.



And it came to pass that all on a sudden Nrishimhananda came to their place. And they both met him. And they gave him a seat to sit upon. And Nrishimhananda saw that both were much aggrieved at heart. And he asked the reason of them both saying, 'What makes ye both so sad ?'

Sivananda now told the whole story. And he said, 'The Lord sent word that he would come, but he has not come till now. And we know not why. So we are disappointed'.

The devotee Nrishimhananda heard this. And he said, 'Rest ye content ; I shall bring the Lord here on the third from this day,'

Now both Sivananda and Jagadananda knew the power of Nrishimhananda and his love for the Lord. So they felt sure that he would be able to bring the Lord before them. For the Lord loved him and his very name Nrishimhananda was one that the Lord gave unto him ; for his name had previously been Brahmachari Pradyumna. Now Nrishimhananda remembered the promise. And he now sat down in deep meditation. And he was in meditation for full two days. He then said to Sivananda, 'The Lord is at *Panihati* and to-morrow at noon will be in my house. Make ye provisions for his food ; for I shall myself cook and feed the Lord to-morrow. And when I have fed him, I shall bring him here.' And he continued saying, 'Doubt ye nothing, Oh, Devotees, for I have spoken the truth. Get me all that I now require for cooking. All these Sivananda heard. And he gave unto Nrishimhananda all that he wanted.

So Nrishimhananda began to cook food from morning for the Lord. And he prepared many things for the Lord. For he cooked curries, he made cakes, *kshira* and other preparations for the Lord. And he made three offers ready. One was for the Lord *Jagannatha* ; another was for Lord Chaitanya. And the third was for Lord *Nrishimha*, the deity he himself worshipped. And Nrishimhananda offered food to



all these three in a room. And he then sat in meditation outside. After a while he went inside. And he found the Lord Chaitanya sitting there. The Lord had eaten all the offers. So Nrishimhananda found that none of the other two holy offers was left.

And Nrishimhananda saw this. And he was overwhelmed with joy as he saw. Tears fell in torrents from his eyes. And he exclaimed saying, 'Alas, Alas, what have you done? You might eat the offer to *Jagannatha*, for he and you are one. But why have you eaten the offer made to my Lord Nrishimha? For my *Lord Nrishimha* will fast to-day. He will have no food. Oh, how shall I bear it?'

Thus exclaimed Nrishimhananda. But he was satisfied at heart to see that the Lord had eaten all. And yet he expressed sorrow for his own *Lord Nrishimha*.

So the Lord ate all the three offers. And he did this to prove to Nrishimhananda that he and *Jagannatha* and *Nrishimha* are all one. He was the Lord God himself. And he knew the deep desire of Nrishimhananda's heart. Nrishimhananda wanted a proof that the Lord himself, the *Lord Jagannatha* and the *Lord Nrishimha* are all one. And the Lord gave the sure proof unto him.

So, the Lord accepted the offers. He went back to *Panihati*. He had eaten with relish the excellent preparations that Nrishimhananda had made for him.

And what became of Nrishimhananda? He shouted in joy. And Sivananda asked him why he was shouting. Nrishimhananda replied, 'See the conduct of our Lord. He has alone eaten up all the three holy offers. So both the *Lord Jagannatha* and *Nrishimha* must be fasting to-day.'

Sivananda heard this; but he had the same lingering doubts in his heart. He could not know whether Nrishimhananda was speaking from ecstasy or from truth.



But Nrishimhananda again said to Sivananda, "Get ye food and I shall cook food for my Lord again."

And Sivananda obeyed. For he brought materials of food once more. And Nrishimhananda cooked food. And he offered food to his holy Lord *Nrishimha* once again.

Now it came to pass that at the end of that same year Sivananda came with the followers of the Lord to Nilachala, And here he saw the holy feet of the Lord.

And one day the Lord sat in an assembly of devotees and he talked on various themes. And in course of the talk he praised Nrishimhananda saying, 'Last year in *Pausha* Nrishimhananda fed me. And so sweet were his preparations that I never ate the like of them before.'

Now, all the followers of the Lord were amazed as they heard this. For they wondered at heart how this could be. But Sivananda now believed the whole affair as true.

In a similar way did the Lord eat every day from the house of the *mother Sachi* and he heard the holy song of the house of *Srinibasha*. He also saw the dance of Sri Sri Nityananda too in this way. And he appeared in a similar way in the house of Raghava from time to time. For there too, he went invisible to see the devotee Raghava.

Yea, the Lord did all this. For the Lord eternal is eternally obedient to the call of love. So, wheresoever there is sincere love for him, there the Lord always appears. The devotee Sivananda had infinite love for the Lord. Yea, his love for the Lord was beyond all power of description. And the Lord who is always obedient to the call of love, appeared on many occasions before him.

Thus have I spoken of the three ways in which the Lord made his presence felt. Whosoever hears it shall know the power of our Lord Chaitanya.



Now shall I narrate another incident about our holy Lord. At *Purushottama* (Puri) there lived a man, and his name was Bhagawana Acharya. He was a *Pandita*, a devout *Vaishnava* and a saint withal. And the heart of the man was full of loving friendship for the Lord. For he was a *Gopa* incarnate. He treated the saint Svarupa as a friend. And he took the holy feet of the Lord as his only shelter in life. He invited the Lord from time to time to his house. And he cooked rice and curries. And he fed the Lord alone in his house as his holy guest.

The name of his father was Satyananda Khan. This father was much devoted to worldly affairs. But the son was of a different temper. He was averse to all worldly affairs. And in him the spirit of renunciation was uppermost. And this Bhagawana had a younger brother. His name was Gopala. He studied Vedanta at Baranasi. From there he went to his brother Bhagawana. And Bhagawana took him to the holy feet of the Lord.

But the Lord knew the heart of men. And so he was not much pleased. He merely showed him some sign of affection. And this too, the Lord did, because Gopala was related to Bhagawana. The Lord could be satisfied with nothing but loving faith in the Lord Krishna. And Gopala had it not.

And it came to pass that on a day Bhagawan spoke to the saint Svarupa saying, 'Gopala is here. He has studied the *Vedanta*. So let us all go to him and know the commentaries on the *Vedanta*.' The saint Svarupa was really angry when he heard this, and yet spoke to Bhagawana, for he loved him. And he said, 'You have certainly lost your brain by the company of Gopala, Oh Bhagawana! for you seem anxious to hear the doctrine of the *Mayavada*. Are you really a *Vaishnava*?'



And the saint continued saying, 'Do you not know that the commentaries of the *Mayavadins* are all taken from the external experiences. They know not whom to worship and how to worship and pray. For they take man as equal to the Lord God. But to the saints the Lord Krishna is dear as life. And if they hear the *Mayavada*, their hearts may change. Bhagawana now replied. And he said, 'All our hearts, Oh Svarupa, are dearly devoted to the Lord Krishna. No commentaries will move them. So, your fear is baseless.'

But Svarupa replied saying, 'That is true : but what do you gain ? Those who hear the *Mayavada*, only hear that the soul is God and that the idea of *Maya* is all false. They say, 'All is illusion, and God is a conception of man.' Should any devotee of the Lord hear such trash ? For when they hear it, their ears and their hearts are filled with grief.'

All these Bhagawana heard. And he felt ashamed. So he was silent for a time. And on the very next day he sent Gopala back to his own village.

Now it came to pass that on one occasiona Bhagawana invited the Lord to his place. He cooked rice.

And he also made other preparations that the Lord liked most. He ( Bhagawana ) now sent for the second Haridasa, a singer of the Lord. And he said to this Haridasa, 'Go ye to Sikhi Mahiti's sister and beg of her in my name a *Mana* of white rice.'

Now the name of this sister of the Mahiti was Madhavi Devi. She was an old hermit and was a great devotee. For the Lord counted among the followers of his beloved *Radha* in the world *only three persons and a half*. And the half was she. Of the three, one was the saint Svarupa, another Raya Ramananda and the third the Sikhi Mahiti.



The half as already mentioned was this sister of the Mahiti.

So Haridasa went to beg rice of the woman. And he took it to Bhagawana. And Bhagawana saw the rice. And he was highly pleased. And Bhagawana now cooked food and he cooked for the Lord out of loving affection. He cooked curries that the Lord liked. And he made preparations that the Lord liked most of *Deulprasada* and *Adachaki*. And he also made a *chatni* with salt and lemon.

It was now noon. And the Lord sat down to eat. And he saw the white rice of the *Sali paddy* before him. And the Lord asked Bhagawana, 'Whence could you procure this rice? It is excellent indeed.' And Bhagawana said, 'I begged it of Mahiti's sister. Oh Lord.' And the Lord asked, 'Whom did you send for it, Oh Bhagawana?' And Bhagawana now mentioned the name of the second Haridasa. The Lord praised the rice and he ate it. But when he came to his own place, he made a severe command on his servant Govinda. For the Lord said to him, 'Note this command of me, Oh Govinda! never allow the second Haridasa to come here from to-day!'

Now, Haridasa came to know that the doors of the Lord were shut against him. And he was much aggrieved at heart. Nobody could give the reason. So Haridasa fasted and he fasted full three days. The saint Svarupa and some other devotees now came to the Lord. And they asked the Lord what fault Haridasa had committed and why the Lord's doors were shut against him. They also mentioned to the Lord that Haridasa had been fasting since then.

And the Lord replied saying, Haridasa is a *Vaishnava*. He has talked with a woman; so I can no longer bear the sight of his face. The passions in men, Oh, Svarupa, are invincible. And they always hanker after the object of



their desire. Even a statue of a woman, made though it may be of wood, might move the heart of a sage.'

And the Lord continued saying, 'So it is written, Oh, Svarupa, *\*Man should not sit even with his mother, his sister or his daughter in secret, for passions in man are all-powerful. And not to speak of others they even overpower the wisest of men.*

And the Lord continued saying, 'And these small men pretend a firm renunciation. They go from place to place to talk with woman and to feed their own passions'. Thus the Lord spoke. And he then went inside. And all those that were there saw the grim sincerity of the Lord in the matter and were silent.

And on another day they met the Lord. They supplicated to him on behalf of Haridasa saying, 'His fault, Oh Lord, is small ; so be you merciful unto him. He has now been sufficiently punished. He will never repeat his folly again.'

And the Lord said, 'My mind in the matter is inexorable. It would not relent. And I would not see a *Bairagi* who talks with woman. So go ye all to your own duties and talk not to me for this. For if you intercede to me again, you will no more see me here.'

The devotees of the Lord now heard his words. And they put their palms on their ears. They stood up. And each of them went to attend to his own duties. And the Lord too, went to do his mid-day duties. So they all understood that they could not move the Lord in the matter. It was a grim and earnest resolution that the Lord now had.

On another occasion all the devotees of the Lord

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\* Srimat Bhagavata 9. 9. 15 Sri Suka to Parikshita.



went to the place of the saint Paramananda Puri. They all prayed unto him to appease the anger of the Lord in the matter. And the saint agreed. And so on a day the saint Paramananda Puri went all alone to the place of our Lord. The Lord bowed to him. And he out of respect gave unto the saint a seat to sit upon. And he asked the saint saying, 'What do ye command me to do, Oh Saint? What brings your Worship here to-day?' And the saint replied, 'Be ye merciful unto Haridasa, Oh Lord! And for this prayer have I come'.

The Lord heard this prayer of the Saint Paramananda Puri. And he now said unto the saint, 'Stay ye here, Oh Saint, with all the *Vaishnavas* and let me leave this place and dwell at Alalnatha. For I shall live there alone. And there only my servant Govinda will stay with me'. Thus the Lord spoke. And he now called Govinda before him. And he bowed to the saint Paramananda Puri and started for Alalnatha.

Now the saint Paramananda Puri saw this. And he ran like one mad after the Lord. And he humbly supplicated unto him to return, and succeeded in bringing the Lord back at home with much ado. And he said unto the Lord, 'You are the Lord God himself, Oh Lord! And so you work according to your own will. Who will direct your activities on earth? For whatever you do, Oh Lord! you do for the good of the men. I know all this. And I also know deep is your heart'. Thus spoke the saint Paramananda Puri. And he then went back to his own place.

All the devotees of the Lord now went to Haridasa. And the saint Svarupa said unto him, 'Hear ye what we say, Oh Haridasa! Do as we advise. Trust us, And trust ye that we all desire your good. The Lord is God himself. He acts according to his own ways. He is now adverse but



he will some day be merciful unto you. For the heart of the Lord is all full of mercy ; and the Lord will be more obdurate if you continue this your obstinate prayers. So bathe you and eat. You will see that the Lord will of himself be 'kind unto you'. And thus spoke the saint Svarupa. And he persuaded Haridas to bathe and to eat food. All the followers of the Lord now gave hope to Haridas. And they then returned to their own places.

Now on another occasion the Lord went to see the *God Jagannatha*. And poor Haridas happened to see him from a distance.

But the Lord passed him by. The Lord was indeed an ocean of mercy, though few could know his heart. And if he now punished his favourite disciple, he did so to teach all others the way to holy discipline. The hearts of all other disciples of the Lord were now full of fear. And they abstained from all talk with women even in their dreams.

Thus Haridas passed years in agony. Still the Lord was not gracious unto him. And so once at the end of night he bowed towards the Lord and left for the *holy Prayaga*. He spoke not a word to anybody there. Haridas reached *Prayaga*. And here he resolved to attain the holy feet of the Lord by a holy death. So he jumped into the holy waters of the *Triveni* and died. But at that very moment he attained a divine shape and came before the Lord. And he got the mercy of the Lord. And he continued to stay in an invisible form with the holy Lord.

Yes, he did so stay with the Lord. And he sang songs in the guise of a *Gandharva* for the Lord. He sang at night ; and none but the Lord could hear his songs.

On another occasion the Lord asked his disciples saying, "Where is Haridas ? Go, fetch him unto me". All of them now replied together. And they said, "Haridas,



Oh Lord ! had left the place on the very first anniversary of your wrath. He fled by night. And no one knew whither he went".

When the Lord heard this he smiled. And the devotees all wondered why he smiled. But on a day Jagadananda and Svarupa, Kasiswara and Govinda, Sankara and Damodara, and Mukunda all went to the sea to bathe there. And all of them heard a song coming from a distance. The tone seemed to be one from the throat of Haridasa. But they did not see any one there. They heard the sweet song. Govinda and all others now feared that Haridasa had taken poison and committed suicide. And they also thought that for the sin of suicide he was made a *Brahmarakshasa* ; for they saw no figure there. They only heard the song. But the saint Svarupa said, 'Think not so, ye Devotees, for such a conjecture is false. For Haridasa sang the holy song on the name of the Lord Krishna all his life. And he served our Lord all through life. The Lord was also kind to him. And to add to all these, he died at *holy kshetra* of *Prayaga*. Such a man can not suffer any pains ; and he must have been happy after death.' And the saint continued saying, 'All these are the holy ways of the Lord. Know ye this alone as truth'.

Now, it came to pass that a *Vaishnava* came from the holy *Prayaga* to Navadvipa. And he told all the news of Haridasa to all there. And he told them how Haridasa resolved and how he entered the holy waters of the *Triveni*. And Sribasha and others, as they heard this, were amazed.

As one more year passed by, Sivananda came to the Lord again with all the disciples. And with a heart full of joy he met the Lord. He and Sribasha asked the Lord where Haridasa was. The Lord only replied, "Man must reap the fruits of his action." But Sribasha told the whole story to all. He told the Lord how Haridasa resolved and



how he entered the holy waters of the *Triveni*. The Lord heard all these. But with a heart full of joy he said, "*This indeed ought to be the penance seeing a woman.*" The saint Svarupa and others now thought that Hridasa had attained the holy region of the Lord by the wonderful virtue of the holy waters of the *Triveni*.

Thus did our Lord the son of *Sachi* act. And when the devotees of the Lord hear of these actions, their hearts and ears are satisfied. *For the Lord out of mercy taught people the ways of renunciation.* And he also revealed to others the deep attachment of his devotees to Him. Yea, the Lord did more. He revived the lost glory of all the holy places himself. He made his devotees entirely his own. *And thus by one single action did the Lord accomplish many functions at the same time.*

Sweet indeed are the doings of the Lord. And deep in significance as the ocean are they. Few will understand them. For only the deep devotees of the Lord can grasp so. Hear ye all this holy career of our Lord Chaitanya. And believe ye all in what ye hear. Argue not ; for argument in these matters will produce contrary fruits.

Thus I, Krishnadasa, all whose hopes are in the holy feet of the saints Svarupa and Raghunatha narrate the sweet career of our Lord Chaitanya on earth.

[ END OF CHAPTER II ]



### CHAPTER III.

[ This chapter describes in the beginning the Lord's sending of the devotee Damodara to his mother at Nadia for the purpose of consoling her. It then gives a brilliant description of the power of the holy name 'Krishna' and of the saint Haridasa's faith in it.

The Lord once questioned Haridasa on his faith in the name. Haridasa replied that even Yavanas or Non-Hindus would be saved by uttering 'Harama' because the part of the word is the holy name 'Rama'. Ram Chandra Khan, a zemindar, sent a woman to Haridasa to divert him. Haridasa converted her by the power of the holy name. Lastly, 'Maya' herself, the goddess of illusion, came in the guise of a woman to divert Haridasa. But the saint was firm; while she, 'Maya', had to hear the holy name chanted for three consecutive nights. At last she too was converted.]

And I bow to the holy lotus-feet of my preceptor. And I bow to all the *holy Vaishnavas*, I bow to the saint Rupa and his elder brother Sanatana. And I bow to Srigiva and Raghunatha and also to all the followers of these saints.

I bow to Sri Sri Nityananda and the preceptor Advaitachandra. I bow to Lord Chaitanya and to all followers of the Lord. And I bow also to the holy feet of the Lord Krishna and his beloved *Radhika*. And I also bow to the holy feet of Lalita and Bishakha.

Glory to the Lord and to Sri Sri Nityananda. Glory to the preceptor Advaitachandra and to all the followers of the Lord.

Now there was at *Purushottama* a Brahmin boy and he was an Oriya. And the boy had a very fair complexion and his manners were sweet. And he had lost his father long ago. And the boy came every day to our Lord. And as he came he bowed to his holy feet he talked with the Lord off and on. And in course of time the Lord became as dear to him as his life. And as he loved the Lord, the Lord was



kind unto him. And it so happened that Damodara noticed this.

And he, Damodara, forbade the boy again and again to visit the Lord. But the boy could not obey him. For he could not pass a day of his life without seeing the Lord. So he came everyday before the Lord. And the Lord too showed him great affection. And it is well-known that the nature of boys is to go wheresoever they receive affection.

But Damodara was much pained at heart as he saw this. He found to his dismay that all his words were of no avail. For the boy would not listen to his words.

And on another occasion the boy came to the Lord. And the Lord as usual, showed him much affection. And he talked with him on a lot of things. But to Damodara all these were unbearable. So when the boy left, Damodara came forward. And he spoke now unto the Lord. And he spoke as if he were speaking to a third person, 'Now do we see what kind of Lord he is Ah, now will all people sing his glory. And the whole of Purushottama will indeed sing his glory now.'

And the Lord heard this strange speech of Damodara. And he said, 'What do you mean Damodara?' And Damodara replied saying, 'You are the Lord God, Oh Lord, and you work at your own free will. And you alone know your own will. But who, Oh Lord, will gag the mouth of the buzzing multitude? Why do you not, Oh Lord, wise as you are, take this into consideration? For you show affection to the son of a Brahmin widow. And though she be a Brahmin widow and a chaste anchoress, she is young and fair. You too, Oh Lord, are young and fair. And so, by this your affection to the boy, you give people opportunity for whispers.'



Thus spoke the scholar Damodara. And he was silent for a while. And the Lord was glad at heart when he heard this. For the Lord thought within himself "This, indeed, is the flow of pure love. And I now feel I have no *greater friend* in the world than the scholar Damodara.

Thus thought our Lord. And he then went to do his midday duties. On another occasion the Lord sent for the scholar Damodara in secret. And when Damodara came, the Lord said unto him. "Go ye to Nadia, Oh Damodara ! stay ye there with my mother,'

'For I know none, will be able to give her better consolation than yourself. You are impartial, Oh Damodara ! And none among my people is more impartial than you. For you could of your essential *fairness* warn me. Yes, even me did you warn. This is fairness. without such fair warnings character will not be saved.

So I feel that you can do what even I myself cannot ; for what to speak of others you have administered punishment even to myself ; so go ye to my mother and stay ye near her holy feet, so that men may not dare behave as they like in your presence. But come from time to time to see me here. Yet you must not stay long. For you must go to her, time and again, from me."

And the Lord continued saying, 'Yea, go ye, to my mother, Oh Damodara, and convey to her my reverence. Tell her of my happy life here and she will herself be happy to know it. Tell her that I have sent you to her to speak always to her of myself. Yea, tell her all these, console her and make her happy.

And remind her, Oh Damodara, of another secret thing. And lo, it is this. Time and often do I go to her house to eat her curries and her sweet rice boiled in milk. She



knows that I eat them all. And still in the grief of external separation she takes it all as a delusion.

And remind her also of the last *Magha Sankranti* the last day of Magha. Lo, this is what happened on that day. For, on that day she prepared cakes and *kshira*. She also cooked many vegetable preparations. And all these she gave as holy offer to the Lord Krishna.

And she then began to meditate. And as she meditated she saw my image before her. And so, her eyes were filled with tears. And I knew all this and I went in silence to her. And I ate up all that was offered there. As my mother saw I was eating, she was satisfied. The very next moment she rubbed off her tears.

And lo, she saw that the plate was empty. But yet she felt as if she dreamt that I ate up the rice of the holy offer and that there was no truth in it all. And alas, out of the grief of separation my mother was still more deluded ; for she thought she made no offer at all. She saw the pot where rice was cooked.

And there she saw that the pot was full. So, she cleansed the spot where the offer was placed and made the offer again. But again and again did I eat the holy offer made by her. She saw all this and yet she thought she saw this not. Remind her of all this. And tell her, Oh Damodara, that I know her affection for me as strong and pure. It attracts me towards her. And, if I stay here at Nilachala, I stay at her command.

And tell her also that her affection attracts me as it were by a chain towards herself. Yea, speak of all these to her again and again, remind her of all this, and bow to her holy feet on my behalf.'



Thus the Lord spoke. And he then had a quantity of the holy offer made to the *Lord Jagannatha*, brought there. And he gave it to Damodara, in two separate bundles. One was for his dear mother and the other for the *Vaishnavas* of holy Nadia.

Now, the scholar Damodara was always obedient. So, he went to Nadia and met the mother of Lord there. He touched the feet of the holy mother. And he, also, gave out the holy offer to the preceptor Advaitachandra and to other *Vaishnavas* of the place. So, he did exactly as the Lord had commanded him to do.

So, Damodara was now at Nadia. And before his eyes no one could act at his own free will. All feared him. For whensoever he saw any of the followers of the Lord violating the law of discipline, he took the violator to task. And thus did the scholar Damodara correct the manners of the devotees of the Lord at Nadia.

Thus have I narrated how Damodara took the Lord to task. And whosoever hears it, from him will all deep ignorance flee. For the doings of the Lord are deep as the depth of millions of seas. And no one could say how and why the Lord so acted.

And I, too, foolish as I am, know nothing of the secret meaning of these doings of the Lord. Hence, all that I deal with and narrate is but the external interpretation of those holy doings.

I shall now narrate another event. Now, it so happened on one occasion that the Lord saw Haridasa and he held a conversation with him for sometime. And the Lord asked Haridasa saying, 'How will the non-Hindu of the *Kali* be saved, Oh Haridasa. For their number is legion. They hate cows and Brahmins and are sinful.



I feel deep sorrow in my heart for them, Oh Haridasa, for I see no way to salvation for these *Yavanas*."

And Haridasa replied saying, 'Think not of this, Oh Lord, sorrow not for the world of non-Hindus. For all of them will be saved with little effort. They touch the holy name *Rama*, Oh Lord, as they utter *Harama*. And so do the great devotees of the Lord cry out *Ha-Rama* or *Oh Rama* out of the very depth of their love for the Lord.

So thus, the non-Hindus also utter the holy name. And so, they are fortunate. They only touch the holy name with their lips and their intention is different; yet shall they be saved; for the power of the holy name is wonderful. And it does not fail of effect in whatever way a *Yavana* may utter it.

So it is written \* Wonderful is the power of the holy name *Rama*. Even a *Yavana* cut by a boar with the tusk and crying out *Harama* will be saved by it. For he utters the holy name *Rama* at the end of *Harama*. So what doubt is there that he who would utter the holy name in deep faith shall be saved?'

And so, it is, Oh Lord! that Ajamila was saved, He called his son by the name *Narayana* at the time of death and was saved; for the servants of the Lord *Vishnu* came to him and freed him from the bondage of the Lord of Death. The two syllables *Rama*, Oh Lord! are not really separate. They make one whole. And the syllable *ha* or *Alas*, which expresses the very depth of love only, adorns the word *Rama*. The holy syllables of the holy name, Oh Lord! are in their essence powerful. So they do not lose in power even though they are separated in pronunciation.

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\* Nrisimha Purana.



So, it is written\* 'Whosoever utters the holy name of the Lord once, brings it once on his mind's eye or allows it only once to enter his ears, is certainly saved. Whether the name is correctly or incorrectly pronounced would not matter, nor would it matter if the two syllables of the name are uttered together. No, these would not affect the virtue of the holy name. Only when thrown into hearts deeply attached to the world's men, money, desire and senses, does it fail to produce a speedy effect.

And yet, Oh Lord ! the very touch of the holy name is able to kill the effects of sin† in men.

So it is written ‡ in the holy treatise of the saint Svarupa.

'Invoke ye, therefore the Lord God, Oh thou receptacle of virtues ; for the name of the holy Lord is like the Sun, and the very touch of it drives in one moment the darkness of heaps of sins contracted in the courses of life. For the Lord is the purest of all things. And he is the very crown of all the gods of Heaven. What is necessary is that you must make the name enter your heart or the labyrinth of your ears, And you must have your mind and heart adorned by faith.

For the very touch of the holy name, Oh Lord ! kills all attachments to the world and its gifts.

So it is written again §

'Holy, indeed is the name of the Lord Hari, for even a man like Ajamila went to *Vaikuntha* by virtue of the holy name, though he uttered it only when he called his

\* The Haribhakti-Vilasa II-289 *Padmapurana*.

† Bhaktirasamrita Sindhu—Part I, Bibhag I, Sec. 52.

‡ Srimat Bhagavata 6-2-4 Sri Sukha to the King Parikshita.



son by name before his death. Oh ! how wonderful must the effect of the holy name be, if it is uttered with faith.'

And so we see, Oh Lord ! that all scriptures agree that the very touch of the name can give salvation. And an instance in point is Ajamila of the *Bhagavata*."

All this speech of Haridasa our Lord heard. And as he heard them his joy knew no bounds. And so, the Lord again asked Haridasa artfully, 'There are, Oh Haridasa ! many created things and animals on earth. There are creatures that move and creatures that move not. Tell me how they will be saved, Oh ! tell me of that'

And Haridasa now replied. And he said, 'You have given your mercy to them all, Oh Lord ! yea, you prepared the way for salvation of all that move and all that move not, long ago. For you sang the holy song very loudly. And all in the creation, yea, all that move and all that not, heard it. The very moment they heard it, their attachments to the world were gone.

And when you sang, Oh Lord ! even inanimate objects echoed the song. But it is no echo, it was the holy song sung by those inanimate objects themselves. Unspeakable, indeed, is the power of your mercy, for as you sang aloud upon the earth the holy song, all objects, yea, all that move not, heard your song. And they too, Oh Lord ! danced in ecstasy of love.

And all these you did at *Jhari-khanda* on your way to the holy *Vrindavana*. And I know all these. For Sri Balabhadra told me all about them. And I know it too, Oh Lord ! how the devotee Vasudeva offered himself as a sacrifice for the salvation of all creatures of the creation and how thy mercy, Oh Lord ! promised salvation to all.



You are incarnate here, Oh Lord ! to save the world. And you have taken for yourself the guise of a devotee to do it. You have propagated the loud singing of the holy song And by this you have saved, all objects, yea, all objects that move and all that move not.'

The Lord heard all this. He said, 'What will happen then Oh Haridasa ! For if all objects be saved, the whole universe will be altogether empty.

But Haridasa replied, 'All will be saved on earth, Oh Lord ! all will be saved. Yes, all creatures of the creation, all objects, all that move and all that move not, will be saved. For you are upon earth ; and you will send them all to *Vaikuntha*.'

But you will create them once more, Oh Lord. And you will infuse souls into dead matter once again. All of them will again appear on earth, all that move and all that move not. And so the earth will be crowded once again. And it will again be as it is. For you will do, Oh Lord ! as the *Lord Rama* did. He went to *Vaikuntha* with the whole of *Ayodhya*. And yet, after he left, the earth was filled again. And like the *Lord Rama*, Oh Lord ! are you incarnate among us ; you have established a fair of mercy among us. We shall never see the secret of your doings. But you do, Oh Lord ! as the *Lord Krishna* did at the holy *Vraja*. He, too, killed the attachment of all the creatures of the creation of his time.

And so it is written\* Take it not as a wonder in the *Lord Krishna*, Oh King ! for the holy Lord is the Lord of all the masters of the *yoga*. He is free from bonds of birth. And it is from him that all creatures secure their salvation.

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\* *Srimat Bhagavata*, 10-29-16. Sri Suka to Parikshit.



And so it is also written. \* 'Ah, so merciful is the Lord. He is the source of salvation to all. He is all-glorious. And he grants that salvation to any one who sees him or remembers him or hears of him.'

And Haridasa continued saying, You are the same Lord, Oh Lord, and you are now incarnate at *Navadvipa*. And you have saved all the creatures of the creation, Oh Lord! by your incarnation. Whoever says that he knows the secrets of the doings of the Lord Chaitanya, let him say so. For me poor as I am, the truth to me is this, 'Your doings are one whole ocean of the sweetest nectar. And my heart knows not the secret of one drop of it.'

Thus did Haridasa speak. And the Lord heard all that Haridasa said. But he wondered at heart how Haridasa could know the deep secret of his doings. Yet, the Lord was pleased at heart. And he now embraced Haridasa. But he asked him not to reveal all these secrets. The Lord indeed wanted to keep his divine glory concealed. But he could not conceal it from his devotees. For devotees shall know the secrets of the Lord.

And so it is written † Oh Lord, all objects are subject to the conditions of time, place and limit. Thy very nature is to keep the truth hidden. And yet Oh Lord! those devotees of thine, to whom thou art all in all and who meditate only on thee, see the reality in things free from all darkness though thou coverest things with thy own illusion.'

And now the conversation ended. The Lord went

\* Vishnu-Purana 4-15-10.

† In the Alamandar Stotra 18, Sri Sampradaya Jamunacharya stotras.



to his other followers. He praised Haridasa to them. And as he spoke it seemed to them as if he had a hundred mouths. For the Lord always felt a pleasure in praising his followers. And one of his best followers was the devotee Haridasa. The merits acquired by the devotee Haridasa were innumerable and infinite. And no one could ever reach the limit of any part of the great gifts that he possessed.

The poet *Vrindavana Dasa*, as we know, described a little of it in the *Chaitanya Mangala*. He has told us in that book something about the sublime gifts of Haridasa. But he too could not describe the devotee Haridasa in full. For the gifts of Haridasa were infinite. And whoever delineates a little of it, does so only to purify his own soul.

I shall now describe something new on the gifts of the devotee Haridasa. The poet *Vrindnvanadasa* has not spoken them. Hear ye all, ye devotees of the Lord, with attention !

Haridasa renounced the world and left his home. He stayed for a few days in the *jungles of Benapole*. The forest there had no human being. And Haridasa built a cottage there and paid his worship to *the holy Tulasi*. And day and night Haridasa sang the holy name of the Lord. And in the course of one whole day he sang the name three lacs times. He accepted food only from the house of Brahmins. All the people of the locality saw the unique devotion of Haridasa. And they came and saw and revered him.

And it so happened that there was a man of the name of *Ramachandra Khan* there. And he was the zeminder of that part of the province. He was a hater of the



*Vaishnavas*. And he was a great sinner. And he could not bear that people should revere the devotee Haridasa who was a *Vaishnava*.

And so Ramachandra Khan tried to devise means to defame the devotee Haridasa. He could not however easily find flaw in the conduct of Haridasa. Now, this wretched fellow brought some public women. And he said to them all, 'There is Haridasa *the Vaishnava*. Go ye all to him and shake him from his saintliness.' And among these public women was one who was very fair. And she at once replied, 'That is nothing hard for me. For, I shall cause diversion in him in three days'

Ramachandra Khan said, 'My peon shall go with you and he will fetch both you and him together to me'. But the woman replied, 'Let me once be with him. And on the second occasion I shall take your man to hold him and to fetch him to you'.

So that the woman proceeded at night to the devotee Haridasa. And she adorned herself with the finest clothes and ornaments. With a heart full of joy she now reached the place of the *devotee Haridasa*. And there she bowed before the *holy Tulasi*, stood at the door of the cottage of the devotee. She then bowed to the devotee and stood before him. Yea, she opened before the devotee Haridasa the different parts of her fair body. And she sat at last at the door.

And now in a soft and sweet tone the wretched woman said, 'You, Oh Saint! are very fair. And this is the very flush of your youth. What woman will control her passions at the sight of your beautiful person? So my heart, Oh Saint! yearns for association with you. And I cannot bear this life unless I obtain the touch of your beautiful person.'



The devotee Haridasa heard all this. And he said to the woman, 'Yes, I shall promise thee what thou desirest. But let me first finish saying the *fixed number of the holy name*. So sit you here till then before me. And hear you the holy name pronounced. *I shall fulfil your desire when I shall have finished with the holy name.*'

The woman heard this. And she kept on sitting on the spot. And the devotee Haridasa sang the holy name till it was morning. When the wretched woman saw that it was dawn, she stood up and left the spot. Now, she went to Ramachandra Khan. There she spoke everything to him. And she concluded saying, 'He has given me his promise to-day in words. So to-morrow I shall obtain intercourse with him.'

And the very next day at night the woman went again before the devotee Haridasa. And Haridasa too encouraged her in her hope by words. For he said to her, 'Pardon me, good lady, for I gave you much pains yesterday. I shall certainly agree to your proposal. But wait ye here till *I finish the utterance of the fixed number of names. And hear the song of the holy name*. You will obtain the desire of your heart when I have done this.'

The woman obeyed. And she bowed to the *holy Tulasi*. She also bowed to the devotee Haridasa. And she then sat at the door. And she heard the *holy name* sung. And as she heard this she herself uttered the *holy name* over and over again. Thus the night passed. And the woman was now ill at ease. And she showed signs of departure. The devotee Haridasa noticed this.

And so he said to her, "Every month, Oh woman, I utter the *holy name 'Hari'* a crore of times and I perform a sacrifice. This number is almost complete. Yea, I thought it would end to-day. So I uttered the *holy*



*name* all night. But I could not finish it. I am, however, sure it will be finished tomorrow. And so I shall be able to end my vow to-morrow. When I have done it, I shall have intercourse with you to your heart's content.'

The woman now left the place. She went before the Khan. And she told him all that happened. And yet again she went before the devotee Haridasa in the evening. And she bowed before the *holy Tulasi*. And she also bowed to the holy devotee. She sat at the door. And she heard the *holy name*. And she too uttered the *holy name Hari* as she heard the devotee uttering it over and over again.

And the devotee Haridasa now said to the woman, 'To-day the fixed number will be made. And when this has been done, I shall grant you your heart's desire.' And thus he spoke. And the devotee sang the *holy name*. And he sang till the night expired. And lo, the heart of the prostitute was changed. She obtained so long the company of the holy saint. She now fell at the holy feet of the saint. And she told him all about the Khan Ramachandra. And she supplicated unto the devotee saying I am a sinner, Oh Lord ! And as a woman I have committed infinite sins. Be merciful and save this wretched sinner.'

And the saint now said, 'I know, Oh woman, all about the Khan. He is vain and foolish. So, I do not take any offence from his conduct. Yea, I would have left the place on that very day ; but I did not ; for I wanted to stay here for three days more to save you from sins'.

And now the woman said, 'Be merciful unto me, Oh Saint ! and tell me what I should do. Tell me my duty so that I may be saved from the tortures of hell.'



And the devotee said unto her, 'Give all your property, all that you have got at home away to the Brahmins. Come to this house and rest here. Worship ye here *the holy Tulasi* and utter ye the *holy name* with intermission. For, if you do this, you will ere long attain the holy feet of Krishna.' Thus the devotee Haridasa advised the woman, and he stood and uttered the *holy name Hari* again and again. And he then left the spot at once.

And the woman obeyed the command of her spiritual preceptor Haridasa, for she gave away unto Brahmins her house, her wealth and her all. She had her head shaven off. And she began to dwell in the house of the saint, wearing one single piece of cloth. And in the course of a day and a night the woman said *the holy name three lacs times*. She worshipped the *holy Tulasi*: sometimes she fasted and sometimes again she only maintained herself merely by chewing certain things. Thus, in course of time all her passions she could control. And love for the Lord blossomed within her soul. And she became a famous saint in course of time. For, she was deeply devoted to the Lord. And many great *Vaishnavas* went to pay homage to her. People wondered as they saw the changed character of a prostitute. And they bowed to her, And as they did so, they all sang the glory of the devotee Haridasa.

But the Khan Ramachandra had sown the seed of sin. And the seed grew till it became a tree. And the tree bore fruit. For amazingly poisonous are the fruits of a great tree of sin. And I take here the opportunity of telling a little about it to you ye devotees of the Lord.

This Khan Ramachandra was a hater of the *Vaishnavas* by birth. He now committed a sin against the saint Haridasa. So, he became as great a sinner as a demon. He always spoke ill of the religion of the *Vaishnavas*. And



he railed at *Vaishnavas* too. And as he sinned for a long time he now reaped the results of his sins.

And lo, this is how he reaped them. When Sri Nityananda went to *Gauda* he began to travel from place to place to propagate the religion of Love. And as he travelled on, he did two works. He propagated the religion of Love and he suppressed the sinners. He was omniscient. He knew the heart of Khan Ramachandra. And so, he went once to the house of the Khan. And there he sat within the temple of the Goddess Durga. And as he had many people with him, the yard of the temple was full. When the Khan Ramachandra came to know of it, he sent a servant of his own to him.

And the servant came and he said unto him, "The Khan has sent me to you, Oh Saint ! And he has asked me to provide room for you in the house of a common householder, And so I shall lead you to the house of a milkman ; and there you will find a cowshed that is big. Here the room is small ; and your followers are too many in number.

Now, Sri Nityananda saw the heart of the man in his speech. And so he became angry. He came out of the temple at once. He roared in laughter and said, 'Yes, the house indeed is not fit for me, for here the *Yavanas* will kill cows. So it is not fit for *Vaishnavas* to dwell in.' Thus he spoke in anger. And he then left the spot. And as he wanted to punish the Khan he did not stay in the village.

But the Khan Ramachandra was a bigoted Hindu. So he ordered his servant to dig off earth from the spot on which Sri Nityananda sat. And to add to this, he had the whole yard of the temple washed with cowdung and water. And yet the fellow was not satisfied.



Now the Khan was a robber by profession. And he did not pay any revenue to the king. So the collector of the king who was a *Yavana* came one day to his house. And there the man dwelt in that temple of the Goddess Durga.

And there he killed cows. And there, too, he cooked beef and ate it. And he tied the Khan, his wife and sons hand and foot.

And he stayed in his house for three days. And he looted not only his house but the whole village of the Khan. For three days he cooked in that very house of the Khan all impure things. The *Yavanas* then left the place taking along with them all his booties.

Thus the caste, the wealth and the relatives of the Khan were all destroyed. And for a long period the whole place presented the sight of a deserted village. *It happens thus to every village where a saint is insulted* ; for in all such cases whole villages are destroyed for the sins committed by a single individual.

To go back to the devotee Haridasa. Now the devotee Haridasa went as far as Chandpura. And there he stayed at the house of Acharya Balarama. There were two men Hiranya and Govardhana. They were keepers of records. And Sri Balarama was the priest of the family. And the priest became an object of kindness to Haridasa. For the priest was a man devoted to the Lord. So he kept the great devotee in the village with the utmost care.

And here the devotee Haridasa sang the holy name in a solitary cottage. And he obtained his meal from the house of Acharya Balarama. And Raghunatha was a mere boy at the time. And he read in a school. He met the



devotee there, yes there he saw him. And the saint gave his mercy to the boy there. And it was this mercy from a devotee of the Lord that brought for him afterwards the mercy of the Lord Chaitanya himself.

Know ye now, Oh Devotees of the Lord, more about the glory of the saint Haridasa. For I shall tell you how and where his glory was shewn. For the stories of Haridasa's glory are wonderful indeed.

And lo, here is one. One day Balarama prayed to the saint to go to the court of the said keepers of records, Hiranya and Govardhana. And Haridasa agreed. And so Balarama took the saint to the court where the two rich men were. Now both the brothers were lords of land and they saw him.

And as they saw him, both of them stood up out of respect to the devotee. And they fell at the feet of the saint and gave him with great respect a seat to sit upon. Now, there were in the court many honest Brahmins. And some among them were scholars. And the two brothers too, Hiranya and Govardhana were highly learned. As all men there sang the glory of the devotee :Haridasa, each man as it were with five mouths, both the brothers were highly pleased to see the devotee.

And now the scholars of the court asked him questions on the *glory of the holy name* ; for the devotee Haridasa used to utter the name *three lacs time a yad*. And some from among them said, 'By the *holy name* all sins are purged off.'

And others again said, "Yea, people obtain as high an object as salvation from *the holy name*". But the devotee Haridasa said, 'No, these are not the fruits of *the holy name* ; for the real power of the name lies in this, *It gives love for the holy feet of the Lord Krishna*.



And so Sukadeva said to the king Parikshit,\* 'When such devoted persons, Oh King, sing the holy name of their beloved Lord Hari, attachment for Him appears in their heart and melts it. And with a heart altogether benumbed, they laugh aloud and weep, yea, they shout and they dance in joy.'

And the devotee Haridasa continued saying, 'Salvation and expurgation of sins are but the secondary functions of the *holy name of the Lord*. And yet in these respects *the holy name* of the Lord is as the bright rays of the sun.'

And so it is written,† 'May all glory encircle the *holy name of the Lord Hari*; for the name is a source of perpetual good. And once it finds place in the soul, oceans of 'sins' of darkness will be crossed as it were in a life-boat: or as the sun once rising, all darkness vanishes, so is it with sins when the *holy name* is uttered.'

And Haridasa now asked all the scholars there to explain the meaning of the *Sloka*. But they all said in, 'Do it yourself, Oh Saint! and tell us the meaning of it.'

And the saint Haridasa now said, 'Hear ye all, the significance of the *Sloka*. And lo, it is this. The power of *the holy name of the Lord* is as the sun. For at dawn when the sun is just about to be visible, darkness flees and the fear of ghosts and demons and thieves vanishes. But when the sun rises, people do all virtuous works. And the sun brings along with it great good for mankind. So is it with *the holy name of the Lord*. For when it is just about to rise in the heart, all sins vanish; but when it has arisen already, it gives love for *the holy feet of the Lord*.

Salvation is therefore a petty thing; for it may be

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\* Srimat Bhagavata, 11-2-42. Sri Suka to Parikshit.

† Padavali 15. Sridhar Swami.



obtained from the very touch of *the holy name*. And the devotees of the Lord Krishna would not accept it even if the Lord would offer it.

And so it is written, \* '*Holy indeed is the name of the Lord Hari*, for even a man like Ajamila went to *Vaikuntha* by virtue of it, though he uttered it only once before death while calling his son by the name. Oh ! how wonderful would be the effect if it be uttered with faith.'

And so also it is written. † 'What my devotees desire is my service. They would not in its stead accept any other thing even if offered. They would not accept beatitude in which the soul resides in the same region as the deity, nor freedom for worldly bonds, nor would they accept my own nature or any similarity with me nor nearness to me nor total absorption into my ownself.' Thus spoke the devotee to all who were present there.

Now it happened that in the court of these land-lords there was a Brahmin. And the name of the Brahmin was Gopala. And he was the chief collector of these land-lords. And he was posted at *Gauda*. And he did the work of paying rents to the Nawab. And he used to collect as much as twelve lacs of rupees every year.

He was young and had a very fair complexion. And he was a scholar too. But when he heard that the very touch of *the holy name* could give emancipation, he could not bear it. So he was angry. And he said in anger unto all the scholars, 'Have you heard the theories of this Sentimentalist ? How absurd it is. Man can not obtain emancipation in crores of births by the very knowledge of *Brahman*. And he says, emancipation is possible by the very touch of the name. Is that ever true ?'

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\* Srimat Bhagavata 6-2-42 Sukadeva to the King Parikshita.

† Srimat Bhagavata 3-29-11, Kapiladeva to Devahuti.



But the saint Haridasa was calm now. And he now said, 'Why do you doubt it, Oh Brahmin? Our scriptures speak of it. They say *emancipation is possible from the very touch of the holy name*. And they also say that in comparison with the sweetness of Name emancipation is nothing. And so the devotees of the Lord do not accept emancipation even if it be offered.

And so it is written\* 'Oh Hari, thou preceptor of the world, at thy very sight I am immersed into a pure ocean of joy. So much so that to me even the joy of knowledge of *Brahman* seems negligible to it.'

But the Brahmin said, 'To prove that a touch of *the holy name* gives emancipation or grants salvation, you must put your nose as wager.' And the devotee Haridasa replied, 'Yes, I will do it. If the only touch of *the holy name* would not grant emancipation, you will cut off this nose off my face then.'

Now all the people of the court heard the words of the Brahmin. And they said in one voice, 'Fie! Fie.' And the land-lord also said to the Brahmin, 'Fie! Fie to thee.' And the priest Balarama too scolded him. And he said to the Brahmin, 'Thou art utterly foolish! what knowest thou of faith? And yet thou hast insulted a devotee like Haridasa. Know ye for certain that nothing good will come out of it. And thou mayst even be ruined for it.'

And all these the devotee Haridasa heard. And he left the place at once. But the land-lord with all his courtiers now fell at the holy feet of the devotee. And he cut off all connection with that Brahmin Gopala.

But the devotee Haridasa now laughed. And he then said in a sweet voice, 'You are not to blame, Oh

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\* Bhaktirasamrita Sindhu—Purbabibhaga 1.28, Haribhakti  
Sudhodaya 14-36



Land-lord ! He is ignorant of truth. And therefore has he done it. And yet he too is not to blame. The mind in him is fond of arguments. And the glory of the Name is far away from the reach of logic. So how will he know all these divine truths ?'

And the devotee asked them all to go home. And he said to them all again, 'May the Lord bless you, do not feel aggrieved for me.' Thus the devotee spoke. And he then left the place.

And the Land-lord Hiranya now returned home. And he closed his gate against the Brahmin saying, 'Thou wretch ! thou must not come to my house !'

But what became of the Brahmin Gopala. Alas ! within three days the Brahmin was a leper. His tall nose fell off. His fingers and his toes that had been like so many soft buds of the *Champaka* were all shrunken. And the flesh thereof fell off on account of leprosy. Men wondered as they saw it. And they praised the devotee Haridasa and bowed their head down in honour to him.

And this happened though the devotee Haridasa did not take the action of the Brahmin seriously. For *the Lord made the Brahmin reap the fruits of his own action. The nature of the devotee is indeed to pardon the sin of the sinner. But the Lord himself is otherwise. He can not bear any insult meted out to his devotees.*

When the devotee Haridasa heard of the sorrows of the Brahmin, he was moved. And he spoke out his feelings to the priest Balarama. And he then went to the holy Santipura. And there the devotee met the preceptor Advaita Chandra. And he fell prostrate before the preceptor as he met him. And the preceptor too embraced him and treated him with respect.



And the preceptor gave to the devotee a small solitary hut to dwell in. The hut was on the bank of the holy Ganga. And there the preceptor read out to him the meaning of the *holy Srimat Bhagavatgita*. And the devotee ate every day his meal from the house of the preceptor Advaitachandra. And often they met. And often did they taste the sweetness of the holy talks about the Lord Krishna.

And one day the devotee Haridasa said unto the preceptor Advaitachandra. 'I have, Oh Saint, something to say to you. Why do you feed me every day? Here among the Brahmins are many of high rank. And yet you love me, low as I am in caste. Do you not, Oh Good One, feel ashamed of it?' And the devotee continued saying, 'Wonderful indeed is your conduct, Oh Saint, and I shudder to think of it. So be merciful unto me and save me from sins.'

But the preceptor Advaitachandra said, 'Fear ye nothing, Oh Devotee! for I shall do only what the scriptures have enjoined. And I know if I feed you I earn the merits of feeding a crore of Brahmins.' And thus the preceptor spoke and he then persuaded the devotee to eat from the pot of the *Sraddha offerings*.

Now both the personages were holy indeed. For the preceptor had meditated on the salvation of the world and he had been anxious how the world of those, who were not *Vaishnavas*, would be saved. And by this holy meditation he resolved to call the Lord Krishna down on earth as an Incarnation. And as we know, he with this object, took the *holy Tulasi and the holy water of the Ganga in hand to invoke the Lord Krishna therewith*.

And the devotee Haridasa too had sung the *holy name* from his cottage and he too had prayed to the Lord to incarnate himself. And it was on account of the calls and invocations of these two devotees that the Lord Krishna



incarnated himself as Lord Chaitanya. And the Lord propagated the religion of *the holy name* and of the holy love to save the world from sins.

And we shall now narrate another wonderful story about the devotee Haridasa and whoever will hear it will be struck with wonder. But all these are beyond the region of sophistry. So argue ye not, ye Hearers, have faith. And hear ye my words and believe in them.

On one occasion it so happened that Haridasa sat within his cottage and he sang in a loud voice *the holy name of the Lord Krishna*. And the night was a moon-lit one and all the ten directions were bright with the rays of the moon. The rays of the moon shone bright on the waves of the holy Ganga when the devotee Haridasa sang from the cottage *the holy name*. Near the door there was the *holy Tulasi* plant on the altar and the altar was well cleansed. And so fine was the cottage that hearts of all were soothed to look upon it.

And at this moment, lo, there came a woman in the yard of the cottage. She was beautiful and young. And the colour of her person made the place brighter still. And the fragrance of her limbs was sweet and it spread in all directions and filled them with joy. And so sweet was the sounds of her ornaments that the hearers heard it with rapt souls.

And the woman came near the *holy Tulasi* plant. She bowed down to it and she circumambulated the plant and then went to the gate of the cottage where Haridasa lived. She folded her hands. And she clasped the feet of the devotee Haridasa. And she sat at the door and spoke thus in sweet words to him.



‘You are a saint, Oh Holy One, and all the world reveres you. You are fair and gifted with all holy attributes, I have come here to obtain your holy touch. So be merciful and grant me my prayer. For the saints always are merciful unto the poor’. Thus spoke the woman and she then expressed by motions the unholy feeling of her heart. And so graceful were the motions that no sage could keep control over his passions at the sight of them.

But the devotee Haridasa was unmoved ; for he was by nature grave. Yet he spoke to her out of mercy. And he said to the woman, ‘I am initiated into a great vow. And that is singing daily a prescribed number of *the holy name*. And I take it for a great ‘Jajna’. So I have to say the number. And as long as I do not finish, I can not desire anything else. I shall satisfy you when I have finished the *singing of the holy name* and my vow has been fulfilled. Seat yourself at the door so long and lend your ear unto *the holy name*. that I sing’.

Thus the saint spoke. And he went on singing *the holy name*. And the woman too sat at the door and she heard *the holy name* being sung. But the saint sang aloud *the holy name* till morning. So when the woman saw that it was morning she left the spot.

And in this way the woman came three consecutive nights. And she showed graceful motions that might perhaps enchant the Lord Brahma himself. But the devotee Haridasa was unmoved. His heart was devoted to *the holy name of the Lord Krishna*. Therefore, the grace and motions expressed by the woman were mere cry in the wilderness. When the third night was about to end the woman said to the devotee. ‘For three days you have cheated me.



For how is it that day and night you sing *the holy name* and yet you can not finish.'

But the devotee Haridasa now said, 'What shall I do? I am helpless. I have taken a vow and I cannot break it'. And the woman heard this. And she at once bowed to the devotee and said, 'I am Illusion. I came here to test your devotion. I have enchanted, Oh Saint, all the creation including even the Lord Brahma. But with you alone have I failed. I now feel that you are the greatest of saints; your song of *the holy name of the Lord* has made my heart pure. For my heart now yearns for uttering *the holy name Krishna*. So be ye gracious unto me and give me *the holy name*.

And she continued saying, '*The Lord is now incarnate as Sri Chaitanya*. From this holy incarnation the world is flooded with the sweet nectar of love. All the creatures are now floating on that ocean. And the earth itself has been made blessed. And he, Oh Saint, who does not float in this flood is wretched indeed, for he will not be saved in billions of years. I got of yore the *holy name Rama* from the Lord Siva. But from your holy contact I now feel tempted to accept *the holy name Krishna*.

For the name Rama gives salvation and so it is the Saviour, but *the holy name Krishna* is more powerful; it gives us the holy boon of love for the feet of the Lord. Give ye therefore unto me that *holy name*, Oh Saint. Ah! bless me with it. So that the flood of love might move me also. Thus Illusion spoke and she then fell at the feet of the devotee Haridasa. But Haridasa only said unto her, '*Sing ye: always the holy name*'.

So, Illusion accepted this precept and she was



satisfied. And she then left the place. But no one, Oh hearers, will easily believe these truths. So I give here a strong reason for belief. You will believe these things if you hear it.

And lo, it is this : when the Lord was incarnate on earth as the Lord Chaitanya, the Lords Brahma and Siva and the saint Sanaka and others took birth on the surface of the earth as men ; for they were all enchanted by the sweetness of love revealed by the holy Lord. The sage Narada and the faithful Prahlada too came here on earth as men. So did the Goddess Lakshmi and other *Devis* of heaven : for they too were tempted to enjoy love for the Lord Krishna.

What of others ? Did not Lord, the son of the king of *Vraja*, incarnate himself to taste the sweetness of love of *Radha* for him ? What wonder is there then, that a woman like Illusion would come down and beg for love. For, without the mercy of saints and without the power of the *holy name*, sweetness of *holy name* and sweetness of holy love are impossible.

And this was the fruit of the Lord's love-games. All the three worlds sang and danced as they received the holy inspirations of love from the Lord. For it was the Lord Krishna himself who danced. And with him, all that move and all that move not in the creation, must dance in joy. For they fell in love with the Lord when the holy song was sung.

All these that I write here in brief are taken from the *Kadcha* (note-book) of the saint Svarupa and from what I heard from the lips of the saint Raghunatha. And above all I write all these from the mercy of the Lord. I myself am a poor creature.' So I have narrated here



only a little of the glory of the devotee Haridasa. And whoever hears it, his ears are soothed.

Thus I, Krishnadasa, all whose hopes are in the holy feet of the saints Rupa and Raghunatha, narrate the sweet career of the Lord Chaitanya on earth.

[ END OF CHAPTER III ]



## CHAPTER IV

[ This chapter describes the devotion of the saint Sanatana. The saint came from Vrindavana to Nilachala [with a serious type of itches on his body. The Lord embraced him [closely and cured the disease. The Lord himself utters, in this section of the book, the catholic view of Vaishnavism. For he says to Sanatana, "A low-class man is not, on account of his inferior caste, unfit to pray unto the Lord Krishna. Nor is a Brahmin fit to pray simply because he belongs to a superior caste. On the otherhand, whosoever does not pray unto the Lord is mean and inferior, whatever his caste may be. For, there is no distinction of caste or creed in the worship of God".]

And the saint Sanatana returned from the holy Vrindavana. And the Lord tested his loving faith and out of affection the Lord saved him from committing suicide.

Glory unto the Lord Chaitanya and to Sri Nityananda. And glory also unto the preceptor Advaitachandra and to all who followed the Lord.

Now the saint Rupa had gone to *Gauda* from Nilachala. And the saint Sanatana came from Mathura to Nilachala and he took the route through the jungles of Jharikhanda.

And on his way the saint Sanatana sometimes fasted. And sometimes again he sustained himself merely by chewing herbs and roots. And as he fasted too much and as he bathed in impure water in the jungles of Jharikhanda, Sanatana had itches on his skin. And from these itches gummy matters came out.

So as Sanatana approached the holy Nilachala he began to despair. And he thought within himself, 'I am a man of low caste. And this body of mine is of no use. Also, if I would now go to the holy temple I shall not be permitted to see the *Lord Jagannatha* nor shall I be able to see our Lord whenever I like.'

Then he heard that the Lord dwelt in a house near the holy temple. And he despaired all the more.



For he thought thus, 'Alas ! Alas ! they would not allow me to go near the temple nor should I myself go there with this fell disease.'

And again did Sanatana think within himself. And lo, he thought thus, 'Alas' how shall I touch them ? How shall I touch these holy persons ? For if I touch them, I would commit a sin. I would much rather abandon this body in a holy place, so might I free myself from the pain of these itches. And I shall also be happier for it in the world that is to come.

Thus thought that saint Sanatana. And he resolved to commit suicide during the holy *Car festival*.

And he resolved thus, 'Yes, the *Lord Jagannatha* will come out of the temple during the holy *Car festival*. On that occasion shall I abandon this body under the holy wheels of the *holy car* of the Lord. So might I die before our Lord seeing the holy *Lord Jagannatha* with my eyes all the time. Yes, thus shall I abandon this body during the holy *Car festival*. This alone will give me the supreme object of my desire.'

Thus did Sanatana resolve. And he then came to the holy Nilachala. And he asked people where Haridasa stayed. And he then went to the place of Haridasa. He bowed to the holy feet of Haridasa. And Haridasa at once embraced him knowing, as he did, who the holy soul was.'

Sanatana was now anxious to meet the Lord. But the devotee Haridasa said to him, 'The Lord will be here in a second'.

Yea, at that very moment did the Lord arrive. And with him came all his followers to meet the devotee Haridasa. They had all gone to see the holy *Upala-offer* to the *Lord Jagannatha*.



Both Haridasa and Sanatana now saw the Lord. And they both fell prostrate at his holy feet. And the Lord lifted Haridasa from the ground and embraced him.

And Haridasa now said to the Lord, 'Sanatana bows to thee, Oh Lord !'

And the Lord saw Sanatana. He was however very much surprised to see Sanatana. The Lord now advanced to embrace Sanatana. But Sanatana went backward.

And he said unto the Lord, 'Touch me not, Oh Lord, I pray to you. For I am a low-born sinner and my skin is all full of itches'.

But the Lord did not listen. For he embraced Sanatana still. And as the Lord did this, gummy matter of the itches touched the holy body of the Lord.

And the Lord now introduced Sanatana to all his other followers there. And Sanatana too bowed at the feet of them all.

And the Lord now sat with all his followers on a raised spot close by. But both Haridasa and Sanatana sat on the ground at the foot of it.

And the Lord now asked news of Sanatana.

And the Sanatana replied, 'By the sight of thy holy feet, Oh Lord, all is now well'.

And the Lord asked how the *Vaishnavas* of the holy Mathura were doing.

And Sanatana replied, 'All are doing well, Oh Lord.'

And the Lord now said to Sanatana, 'Your brother Rupa was here ; and he was here with me for ten months. And only ten days back he left for *Gauda*. And as for your brother Anupama, he has freed his soul in the holy water of the Ganga. He was a good soul. And he had firm faith in the holy feet of the Lord Raghunatha.



Sanatana heard this. And he said unto the Lord, 'We all are born of a low caste, Oh Lord, and the very duties of our caste are wrong and sinful. Yet you, Oh Lord, did not hate us. And you promised your mercy unto our wretched family. Yea, you have been merciful unto us, Oh Lord, and our family has been blest by your holy mercy. You speak of my brother Anupama, Oh Lord. He was from his very childhood a devotee of the *Lord Raghunatha*.

And he prayed to his Lord with deep devotion. For day and night, Oh Lord, did he utter the holy name of the *Lord Raghunatha*. He contemplated upon it: and day and night did he hear the *holy Ramayana* and sang it himself. We know all these, Oh Lord. And we know it because he always lived with us, with me and my brother Rupa, who are his elder brothers.'

And Sanatana continued saying, 'Anupama heard with us the *holy Bhagavata*, Oh Lord, and he also heard with us sweet talks about the Lord Krishna. And once, Oh Lord, we two resolved to put his faith to test.

And we said to him, 'Hear us, Oh Anupama! the Lord Krishna is a dear friend. Oh, he is a sweet friend, indeed, for his beauty and his sweetness and his love-games are all infinite. So worship you unto the Lord Krishna with us two. And we three brothers together shall pass our days in the pleasure of sweet talks about the Lord Krishna.'

And thus, Oh Lord, we spoke again and again. And out of respect for us, his heart was turned. And he said to us, 'How many times shall I disobey the advice of you two? Give me the holy initiation and I shall worship unto your Lord Krishna.'

And thus Anupama spoke. But he did not sleep all the night. For all the night he thought within himself,



‘Alas ! Alas ! how shall I leave the holy feet of my *Lord Raghunatha*.’

And he wept all night and in the morning he rose from bed. And he came to us in the morning and said, ‘I sold my head to the *Lord Raghunatha*, Oh Brothers ! I can not get it back ; for I feel a deep sorrow to get it back from that holy Lord. So be ye merciful unto me, permit me to worship the holy feet of my Lord Raghunatha life after life, for I can not abandon the holy lotus-feet of my *Lord Raghunatha*. Brothers ! as I think of leaving the holy feet of my Lord, my heart bursts and I feel the very pangs of death.’

We heard all this, Oh Lord ! and we too embraced him. And we praised him saying, ‘Thou indeed art honest and firm in thy faith.’

So do we say it, Oh Lord ! that thou gave a little of thy mercy to us. Our family has indeed been blest. For all visitations of sorrow have vanished from it.

And the Lord now said, ‘This also was the case with Murari Gupta. For I tested him once and in him too I found this same conduct. That devotee is indeed blest, Oh Sanatana, who does not lose faith in the holy feet of his own dear Lord. And glorious indeed is that Lord who does not abandon his own devotee, who drags in, as it were by the hair, his own dear ones whenever they are carried away by chances from the path of truth.’

And the Lord continued saying, ‘It is good, Oh Sanatana ! that you have come here. Stay therefore here in this cottage with Haridasa. You both know very well how to taste the loving sweetness of faith in the Lord. So, stay ye here together, taste ye the sweetness of the Lord Krishna and say ye his holy name.’



Thus the Lord spoke and he then left the spot. And the Lord sent holy offers for them both by his servant Govinda. Thus Sanatana dwelt near the Lord. And he used to bow everyday to the holy wheel of the car of the Lord *Jagannatha*. And the Lord too came to meet them both everyday. He conversed with them for sometime about the holy Lord Krishna. And out of the holy food that he obtained from the temple he used to send a part every day for Haridasa and Sanatana.

And it so happend that the Lord once came to the door of the cottage of Haridasa. And all on a sudden he cried out to Sanatana, 'If I could get my Lord by abandoning this body, Oh Sanatana, I could sacrifice millions of them in milions of lives. The Lord cannot be reached by the mere abandonment of the body. We can only attain to his holy feet by faithful prayer. There is no second way to the Lord, Oh Sanatana! the only way is faith. Some indeed will abjure the body for the Lord. But such is the way only with the men of the *Tama* quality. For without faith love cannot arise in the soul. And without loving faith, Oh Sanatana, the Lord can not be attained.'

And so the Lord Krishna Himself said, \* 'Neither *Yoga*, nor *Sankhya*, nor *penance*, nor *renunciation*, nor the *holy study*, nor *pious soul* can invoke me so successfully, Oh Uddhava, as deep and firm faith in me can.'

'For works like abjuring the body, Oh Sanatana, are done by the people of the *Tama* quality. These are all sinful acts. And the devotee can not attain to the *holy feet of the Lord* by such sudden steps. Yes, the loving devotee of Lord can not bear separation from him. So from such pang he would sometimes desire to commit suicide. But

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\* Srimat Bhagavata II-14-20. Sri Krishna to Uddhava.



he can not die, for the Lord out of love comes to him and saves him. Separation, where love is deep, is unbearable. So the lovers desire death rather than such separation from the beloved Lord.'

And so it is written\* 'Oh Lotus-eyed One, holy indeed are the dusts of thy lotus-feet, for even such holy Lords as the Lord Siva, the Lord of Uma, desire to bathe in the dust of thy holy feet. I too, Oh Lord, must receive thy grace, otherwise, I shall fast for hundreds of lives, and make this body thin and emaciated and sacrifice it for thee.'

And so too the *Gopis* said to the Lord Krishna.† Oh Friend, put out with the flow of nectar from thy lips this fire of burning desires in us, that fire which thou hast kindled with thy laughing look and thy sweet songs. Otherwise we shall burn our bodies in fire out of the grief of separation from thee. And we shall thus attain to thy *holy feet* which *yogis* attain by deep contemplation.' But such desires, Oh Sanatana, are not to be met by committing suicide.

And the Lord continued saying, 'So listen to me, Oh Sanatana, give up the unholy desire in thee, *hear the holy name and sing it*. And ere long you *will receive holy love for the Lord Krishna*. For a man of low caste is not for his low cast *unfit* to serve the Lord, nor is a Brahmin of high caste *fit* for it merely by virtue of his being of a higher caste. For the *truly low* is he who does not serve the Lord. He alone is truly mean and contemptible. There is no distinction of caste nor of creed in the matter of serving my Lord Krishna.. On the otherhand the Lord is *more merciful unto the poor and the low*, for the rich, the scholarly and the high persons are usually vain.'

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\* Srimat Bnagavata 10-52-43. Rukmini to Krishna in picture.

† Srimat Bhagavata 10-29 35.



And so it is written\* 'A Brahmin may be endowed with all the twelve gifts. And yet if he be averse to the holy lotus-feet of the Lord, he is nothing. He is worse than a *Chandala* who has his life and riches, his work and speech, mind and all dedicated to the Lord. *For that Chandala makes his own life pure.* And he makes his very caste pure too, while the proud Brahmin can not make even his ownself pure, not to speak of purging his own caste of sins.'

And there are *nine kinds of Bhakti for holy services*, Oh Sanatana, and they all have the great powers to give us love for the Lord Krishna. They can take us to the Lord Himself. And among them all, Oh Sanatana, the best is *the singing of the holy name*. And whoever sings *the holy name* without committing any *aparadha* while singing it, obtains the wealth of the holy love.'

Thus did the Lord speak. And Sanatana heard all that the Lord spoke. But he wondered as he heard it. For he thought within himself, 'How could the Lord know it? The Lord would not have it that I should die. He is omniscient and so has he asked me not to commit suicide on which I resolved.'

And Sanatana then held the holy feet of the Lord and said, 'You are omniscient, Oh Lord, you are merciful, too. Moreover, we know you are the Lord God himself. You know your own ways. I am as a doll in your hand and I shall dance as you will make me do it. But what use is there of a wretched fellow, Oh Lord? I am low and mean and have sinful nature. What would you gain by keeping me alive?'

And the Lord replied, 'Thy body, Oh Sanatana, is

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\* Srimat Bhagavata 7-910. Prohlada to Nrisimhadeva.



my own property : for thou hast dedicated it to me. So how wilt thou destroy it ? How wilt thou destroy a thing that belongs to another ? Don't you know right from wrong ? For your body, Oh Sanatana, is an object of great value to me. And I shall do many works with it. I shall create through it devotees of the Lord, And I shall propagate the religion of loving faith through this same body. I shall embody Oh Sanatana, through this body the truths of loving faith for the Lord and I shall also have the duties of the *Vaishnavas* and their conduct in life fixed through it. For I want to preach the religion of loving faith and of love. I want to establish the holy worship of the Lord here.

Furthermore, I shall through it, Oh Sanatana, re-establish all the holy places of pilgrimage that are extinct. For I shall through them teach men the religion of renunciation. And such holy places as Mathura and Vrindavana are my favourites. So many are the works, Oh Sanatana, that I want to have done through thee.

As for myself I must stay here at Nilachala, Oh Sanatana, for that is the command of my mother. And I cannot preach my religion from here. All those works, Oh Sanatana, I shall do through you, through this body of yours. So how shall I allow you to abandon it ?"

And Sanatana heard all this from the Lord. And he said unto the Lord, 'I bow to thee Oh Lord. I bow to thy holy wishes. For who would, Oh Lord, delve into the depths of the wishes of thy heart ? Yea, we are to thee as mere puppets of play. And thou makest us dance as it were, as a puppet. And yet they know it not who sing or makes them dance. So, we too, Oh Lord, know not how we act. For thou art our magician ; and whomsoever thou callest to dance, the same dances as thou desirest. And yet he knows not how he dances nor the person who makes him dance.'



The Lord now addressed Haridasa and said to him, 'Listen, listen, Oh Haridasa ? this man wants to destroy a thing that is not his own. Advise him not to do so. For it is a crime to consume or destroy a property that is not one's own but is a mere deposit'.

And the devotee Haridasa replied saying, 'Foolish indeed is the pride in us, Oh Lord. Thy heart is deep. We know not a single truth of it. Yet, we presume we know it. We know not what work thou doest and through whom thou wouldst do it. And indeed, none could know it unless thou thyself wouldst make him know it. And Sanatana is fortunate indeed, for thou hast agreed to give him so much of thy favour. And none perhaps can know how fortunate he is'.

The Lord spoke nothing more. He now embraced both Haridasa and Sanatana. And he left the spot to do his midday duties.

Haridasa now embraced Sanatana. And he said unto him, 'You have a fortune that is boundless, Oh Sanatana. It is unspeakable indeed. Nay, no one is so fortunate as you ; for the Lord himself has said, your body is a thing that is all his own. What the Lord can not do himself, he will do through you. And he will do it at the holy Mathura. And whatever the Lord desirest, the same is surely done. And I can not really say how fortunate you are. I now see the desire of the Lord's heart. Yea, I see it. He will determine the truths of faith, the scriptures of faith and he will determine the rules of conduct. And all these, Oh Sanatana, he will do by you.'

And the devotee Haridasa continued saying, 'I am unfortunate indeed, Oh Sanatana, for this body of mine has been of no use to the holy Lord. So this my birth here on this holy place Bharata has been all for nothing',



But Sanatana said, 'Who is so fortunate as yourself, Oh Holy One ! for thou art the most fortunate among the followers of the Lord. The Lord became incarnate through your preaching the holy name. The Lord did the holiest of works through you. And furthermore, you sing *the holy name three lacs of times everyday*. So, more than all do you preach the glory of the holy name of the Lord. Some practise the religion of the holy name. Some again would only preach it. But you do both together for the holy name, Oh devotee. So, you are an object of worship to all ; yea, you are the preceptor of the whole world".

Thus both Haridasa and Sanatana conversed. They passed their time in the pleasure of holy talks about the Lord Krishna. And they both tasted the sweetness of holy conversation on the holy Lord.

Now the time of the holy *Car festival* arrived. And all the followers of the Lord came from *Gauda* to the holy Nilachala. And they all saw the holy festival as they had done in previous years. And the Lord too danced before the holy car as he used to do. And when Sanatana saw all this he was amazed.

And all the Lord's followers of *Gauda* stayed at Nilachala for the four months of the rainy season. And the Lord introduced Sanatana to them all.

And there were among the followers of the Lord the preceptor Advaitchandra and Sri Sri Nityananda. And there too were Sribasha and Vakreswara, Vasudeva and Murari, Raghava and Damodara. And there were also with them the saint Puri, the saint Bharati, the saint Svarupa and the scholar Gadadhara.

And there too were the devotee Sarvabhauma, the devotee Ramananda. There also were Jagadananda and Sankara, Kasiswara and Govinda and many other followers of



the Lord. To all these followers the Lord introduced Sanatana. And Sanatana too bowed to the feet of them all in order. The Lord had made Sanatana an object of affection to all.

Now, by his own parts and his high scholarship Sanatana became an object of favour to some, of friendship to others, and of respect to some other followers of the Lord.

Now the time came for all *Vaishnavas* to return to *Gauda*. But Sanatana stayed with the Lord at the holy Nilachala. He saw the holy *Dolajatra* and other festivals with the Lord. And everyday he felt new joy from holy contact of the holy Lord.

I shall now narrate another event from the life of the Lord. Now, Sanatana had come to Nilachala in the month of *Baisakha* of that year. And in the month of *Jaistha* the Lord did it. It so happened that in the month of *Jaistha* the Lord went to *Jameswara tota*. And there at the prayer of a devotee the Lord agreed to eat from his house.

At the time of meal the Lord sent for Sanatana. Sanatana, when he heard of this favour of the Lord, was overjoyed. And he started to meet the Lord. Sanatana now took the route that passed over the sands of the sea. The time was noon. And the sands were then as hot as fire. Yet, Sanatana took that route. So overjoyed was he that the Lord had sent for him. And so great was his joy that he did not feel that his feet were being burnt by the sands of the sea.

And now Sanatana had blisters in both his feet. But he did not feel it. He went and stood before the holy presence of the Lord. Now the Lord had taken his meal already. And he was taking his rest. The servant Govinda gave the Lord's plate with the remainder of food to Sanatana and



Sanatana ate it. Sanatana then came before the Lord and the Lord asked him, 'By what route hast thou come, Oh Sanatana'.

And Sanatana replied, 'I took the route by the shore of the sea'.

And the Lord said, 'How couldst thou come over hot sands, Oh Sanatana? Why didst thou not take the cold route under the Lion-gate there? For thy feet have been on hot sand, and thou wilt not be able to walk now; for how wilt thou walk with blistered feet'?

And Sanatana replied, 'I have not suffered much, Oh Lord. And I could not really feel that there were blisters on my feet. I did not take the route under the Lion-gate, Oh Lord! for I have no right to go there. I am a sinner. The devotees of the Lord are there. And they are always passing by the route in the holy ecstasy of love. I might happen to touch some one of them. And that means ruin to me; for deeper would I go into sin by touching pure souls with this impure one'.

When the Lord heard this he was pleased. Yea, his heart was all filled with glee.

And he now said to Sanatana, 'Pure art thou, Oh Sanatana, yea, pure enough to purge the whole world off its sins by your holy touch. And yet, the nature of faith in the Lord is to respect superiors. And such respect is the very ornament of the holy devotees; for those who would not respect their superiors, Oh Sanatana, would merely be laughed at by this world. They are ruined in this life and they lay the seed of ruin for the next one. I have been much pleased with thee, Oh Sanatana; for thou hast respect for thy superiors. Indeed, who else would respect superiors, if thou wouldst not?'"

Thus the Lord spoke and he then embraced Sanatana.



And as the Lord embraced Sanatana the gummy matters from the itches touched the holy body of the Lord. Again and again Sanatana forbade the Lord to do so, But the Lord would not mind him. He embraced him again and again. And as the gummy matters touched the holy body of the Lord, Sanatana felt deeply aggrieved at heart. Thus did the Lord show his love for his devotee. And both the Lord and the devotee now went each to his respective abode.

I shall now narrate another event.

On one occasion the scholar Jagadananda came to the place of Sanatana. And he met Sanatana. And they both sat down and talked. And they talked on holy themes about the holy Lord Krishna.

Sanatana now spoke out the sorrow of his soul to the scholar. And he complained saying, 'I came here, Oh Scholar, to see the Lord, and so to free my soul from sorrows. But the Lord did not allow me to have the desire of my heart fulfilled ; for the Lord embraces me again and again, Oh Scholar, though I forbid him to do so. And thick pus from my body touches the holy body of the Lord.

Thus I commit a sin, Oh Scholar. And I see no way to deliverance from it. Moreover, I cannot see the *holy Jagannatha* too. And both these sorrows hang heavily on my soul. I came here with hope of good, Oh Scholar ; the contrary, however, has now happened. And I do not know how to determine the way that would bring me good.'

The scholar heard it. And he said, 'There is one way Oh Sanatana. And that is this. Go ye to the holy Vrindavana and live there ; for holy Vrindavana alone is fit for you. So go ye there after the *Car festival*. And stay ye there ; for the Lord has ordered it, and it is his holy



wish that you two brothers go to and dwell at the holy Vrindavana. And there will you receive all objects of your desire. You came here, Oh Sanatana, to see the holy feet of the Lord. You have done it. See now the *Lord Jagannatha* in the car and proceed to the holy Vrindavana.' The Saint Sanatana heard all this. And said, 'Good is this your advice, Oh scholar. And to that holy place which the Lord has ordained for me shall I go.'

Thus they both talked. And each then went to attend to his own duties.

On another occasion the Lord came to the place of Haridasa and Sanatana. The devotee Haridasa came out as he saw the holy Lord. He bowed down to his holy feet. And the Lord too embraced him, Sanatana however did not come near the Lord. He remained at a distance. And he bowed to the Lord from there. The Lord asked him again and again to come; for he desired to embrace him. But Sanatana would not. He was at a distance. And for fear of committing a sin he did not come to meet the Lord. But the Lord now went towards the spot where Sanatana stood. But Sanatana receded backwards. The Lord at last caught hold of him. And he embraced him hard.

The Lord now sat with them both on the raised spot, and Sanatana who was much aggrieved at heart said, 'I came here, Oh Lord, with the hope of good, But evil has befallen me; for as I am, I am not fit to serve the Lord. And yet I am committing more sins. I am low by birth, Oh Lord. And my heart is wicked and sinful. So I commit a sin even when I touch your holy-self. Moreover, my skin is full of itches and *pus* flows out of them. They touch your holy body as you touch me. And yet you would touch me. Oh Lord, and thus I commit a sin.'



You do not feel any hatred to touch me a contemptible creature that I am. And for this sin I shall certainly be ruined. So if I stay here, nothing good will come to me. Command me therefore, Oh Lord, to go to the holy Vrindavana after the *Car festival*. The scholar Jagadananda has already advised me to do it when I asked him his advice. Be pleased to order me to go to Vrindavana, Oh Lord.'

But the Lord as he heard this grew angry. He grew angry on Jagadananda. And out of anger he began to scold the young scholar Jagadananda ; for he said, 'Is he so proud, then, the child Jagadananda of the other day ? Did he come to advise even you, Oh Sanatana ?' Yea, proud indeed is he and he knows not his own value : for he came to advise you. And yet both in conduct and in spiritual attainment you are as a preceptor unto him : for so distinctly higher are you, Oh Sanatana ! that you can give precept even unto me. He is a mere child to you. And yet he came to favour you with his precious precepts. Alas ! what a pity it is ?'

But Sanatana took the praise otherwise ; for he fell at the holy feet of the Lord and said, 'Now I know, Oh Lord, that Jagadananda is fortunate. Now, too, I know how unfortunate I am. I feel that there is none so fortunate as the scholar Jagadananda on earth ; because, you, Oh Lord, give him the sweet stream of your affection to drink ; and you give me only your praise, bitter as the essence of the *nimba* and *nishinda*. You do not, Oh Lord, count me among your dear ones even now. And yet, you are the Lord God. You know your ways best. But that I am unfortunate admits of no doubt'.

As the Lord heard this speech of Sanatana, he was a little abashed. And so to please him the Lord spoke thus to him again.



And the Lord said unto Sanatana, 'Jagadananda, Oh Sanatana, is not dearer to me than thyself. But what I can not bear is the want of respect for superiors in him ; for the difference between you and Jagadananda is great : you are learned and versed in the scriptures ; while Jagadananda is to you a mere child. You possess, Oh Sanatana, power to teach me. And on more occasions than one you have taught me rules of conduct and of faith. So I can not bear that Jagadananda would come and give precepts unto you. Therefore do I scold him.'

And the Lord continued saying, 'And if I praise you, Oh Sanatana, I do not praise you for your outer self. The gifts that you possess make me praise you ; they are so sublime. *True it is, Oh Sanatana, many persons out of mere love praise others. I am none such.* Know it, your body to me is very dear, however contemptible it might be to yourself ; for your body, Oh Sanatana, is no muddy vesture of decay ; it is sacred to the very core, though you yourself know it not. And even if it were merely physical, I could not have neglected it : for sages see no distinction of good or bad even in things physical.

And so the Lord Krishna said, \* 'The divine and unmaterial Duality in God knows no distinction of good or bad. So, all that we speak about, all that we contemplate with the mind on the basis of a distinction are wrong'.

And it is, indeed, the nature of the mind, Oh Sanatana, to distinguish between the good and the bad in the divine Duality of the Lord. But this too is wrong.

So the Lord Krishna says to Arjuna, † 'The wise

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\*Srimat Bhagavata 11-28-4. Sri Krishna's speech to Uddhava.

†Srimat Gita 5-17



know no distinction. They look upon all as equal. According to them the Brahmin endowed with sacred knowledge and sweet manners, the cow, the elephant, the dog and the *Chandala* are all the same.'

So the Lord says elsewhere. \* The Lord says to Arjuna, 'To the sage, pleasure and sorrows are all one; earth, stones, and gold are all one: objects of like and dislike are all one. And so, too, are praise and blame: for he is settled to his own real and true self.'

And the Lord continued saying, 'I am a Sannyasin, Oh Sanatana. And it is my duty to look on all as equal: I take sandal-wood-paste and mud as equal. So I should not hate you: for if I hate you I fall by the very spirit of hatred.'

And now the devotee Haridasa spoke. And he said unto the Lord, 'What you have spoken, Oh Lord, I have heard and all these are for misleading us; so I have no regard for them; for I know, Oh Lord, how you have been merciful unto a wretched fellow like myself and I know from it that you are kind towards those that are wretched.'

And the Lord now laughed. And he said to both the devotees Haridasa and Sanatana, 'Hear ye both, for I shall speak unto you the truth of my dear relation to you. I am the nurse and you two are the nursed. And you two are my foster-children: and he or she who nurses never takes the fault of the nursed ones seriously; for he or she is, as the mother is to the child'.

And clay on the child's skin is nothing hated by the mother. She is rather glad when she sees it on her

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\* Srimat Gita 6-8



child ; but she hates it not. So, too, clay on the skin of the child is as scented sandal-wood-paste to the nurse. And from this I say that the gummy matter on Sanatana's skin can not beget any hate in me.'

Thus the Lord spoke. And the devotee Haridasa now said, 'You are, Oh Lord, the Lord God himself. And so you are merciful. We poor men cannot see into the deep secrets of your heart. We know well how the Brahmin Vasudeva suffered from serious leprosy. And his body was covered all over with worms. And yet, Oh Lord, you embraced him with mercy. You embraced him and made his limbs fine as those of Cupid, the God of love. How shall we then see the secrets of the waves of your mercy ?'

And the Lord now replied saying, 'The body of a *Vaishnava*, Oh Haridasa, is nothing merely physical. It is something super-physical. And the devotee of God has a self all full of wisdom and joy : for the devotee dedicates his ownself to the Lord at the moment of initiation. And the Lord at once makes him his own image. The Lord, then, surcharges his body at once with joy and wisdom. And the devotee serves the Lord with a body that is super-physical and sacred.

So the Lord Krishna says to Uddhava,\* 'When a man on earth renounces all other actions and dedicates himself to me and to my service, he gets the object of his desire ; he at once attains beatitude : for at that very moment he becomes a true image of my ownself.'

So the Lord Krishna, Oh Haridasa, gave these itches on Sanatana's skin and he sent him here to test my faith. If I did not embrace him, if I hated it, I would have been a sinner before my Lord. And the Lord would have punished me :



for the body of Sanatana, Oh Haridasa, is the body of a favourite of the Lord. It cannot emit any bad odour and I received from it, on the very first day when I embraced him, the sweet fragrance of *Chatoosama*.'

And so, indeed it was ; for the moment the Lord had embraced Sanatana, the odour of the itches was gone. Ah lo, it was changed into the sweet fragrance of the sandalwood by the holy touch of the holy body of the Lord.

And the Lord now said unto Sanatana, 'Be you not dismayed, Oh Sanatana, for I received great joy as I embraced you. Stay you here this year with me. And I shall afterwards send you to the holy Vrindavana.'

And thus the Lord spoke. He then embraced Sanatana once again. And the moment the Lord embraced Sanatana on this occasion all the itches were gone. And Sanatana's body at once became bright as gold.

And Haridasa saw this, He wondered all the while as he saw. And he said unto the Lord, 'All this is your trick, Oh Lord ! for you made Sanatana drink the water at Jharikhanda. You gave itches on his skin through water there. And all this you did to test the loving faith of Sanatana. All these tricks and ways of thine are your own ; for we cannot see into the secrets of them.'

And the Lord now embraced both Sanatana and Haridasa. He then went to his own abode. Both the devotees were now inspired with love for the Lord. And they began to speak of the glory of the Lord.

So, Sanatana stayed in the holy place of the Lord. And he always talked with the devotee Haridasa on the glory of Lord Krishana-Chaitanya.

But when the *holy Dolajatra* was over, the Lord bade adieu to Sanatana. And he told Sanatana all that he was to



do at the holy Vrindavana. And they now separated. And the grief of both the devotee and the Lord, when they separated, was unspeakable indeed. Sanatana now resolved to take the route through the forest that the Lord took on his journey to the holy Vrindavana. And he noted down from the words of the Brahmin Balabhadra all about the route, about the hills and dales, about the river and dry lands, and also all about the Lord's conduct and doings along the journey.

And Sanatana now saw all the followers of the Lord. And he now started for the holy Vrindavana. He took the route that the Lord had taken and he saw the spots that the Lord had seen. He also visited the spots where the Lord disported. And in all these places he fell into the ecstasy of love.

And in this way Sanatana succeeded in reaching the holy Vrindavana.

The saint Rupa, too, went there a year after. He met Sanatana. And he went a year after, because he was detained for a year at *Gauda*. He divided all his landed property among his relations and all the money he had amassed at *Gauda*, he brought and divided among relations, Brahmins and temples. Thus the saint performed all that he had desired. And then with a heart free from desires he hastened to the holy Vrindavana.

The two brothers Rupa and Sanatana lived together at the holy Vrindavana. And both of them did as the Lord had commanded. They consulted various scriptures; they re-established all extinct holy places. And they established fully the worship of the holy Lord Krishna at the holy Vrindavana.

At Vrindavana Sanatana composed the sublime



*Bhagavatamrita*. And from it we know all truths about faith and the faithful, as also the truths about the holy Lord Krishna

And he also wrote the *Siddhanta-sara* and the *Dasama-tippani*. And from these we know the love-games of the Lord Krishna and the secrets of the sweetness of holy love for the Lord.

And he also wrote the *Hari-bhakti-vilasa*. He drew up here the rules of conduct for the *Vaishnavas*. And from these we know all about the duties of the *Vaishnavas*.

And Sanatana wrote innumerable other treatises here at the holy Vrindavana.

And he established here the worship of the Lord *Madanagopala* and of the Lord *Govinda*.

And the saint Rupa wrote the *Rasamrita-sindhu-sara*. From it we know all about the sweetness of faith in the Lord Krishna.

And he also wrote the *Ujjvala-nilamani*. And from it we know all about the love-games of the Lord Krishna with his beloved *Radha*.

And he wrote the two dramas *Vidagdha-Madhava* and the *Lalita-Madhava*. And we know from them also much about the sweetness of the love-games of the Lord Krishna.

And he also wrote *Dana-keli-kaumudi* and other books. And the number of the books he wrote was a lac. Yea, in all these books Rupa preached the sweetness of the love of the ever-holy-Vraja.

And Rupa had a younger brother. His name was Anupama or Sri Ballava. And Anupama's son was a great scholar. He was known as the saint Sri Jiva. And the saint Sri Jiva cut off all wordly ties. He came to the holy Vrindavana. And he, too, wrote here much about the religion of faith.



And he also wrote the *Bhagavat-sandarva*. And from it we know all about the truths of the *holy Bhagavata*.

And he wrote another treatise, the *Gopala-champu*. And in it he gives us the very essence of the doings of the Lord Krishna at *Vraja*.

And he also wrote the *Sat-sandarva* in which he showed the truths of love for the Lord Krishna. And both Rupa and Sri Jiva wrote and collected about four *lacs* books. And they preached the truths of them all there.

And when Sri Jiva started from *Gauda* for the holy Mathura, he had asked permission of Sri Nityananda. And he was pleased. He put his holy feet on the head of Sri Jiva. And he embraced him too, knowing, as he did full well, his relationship with Rupa and Sanatana.

And he commanded Sri Jiva saying, 'Go ye to the holy Vrindavana : for the Lord has granted that holy spot to your blessed family.'

Sri Jiva obeyed the command of Sri Nityananda. He went to the holy Vrindavana, And he reaped the fruits of his going there ; for there he wrote many treatises. And there too, he preached for a long time the religion of faith.

I bow now to all these three holy preceptors and I also bow to the saint Raghunatha. And I am as an humble servant of them all. Thus I Krishnadasa narrate the Lord's second meeting with Sanatana ; for from this narration we know a little of the heart of the holy Lord. And the career of the Lord is as a sweet stalk of sugarcane yielding sugar. And we taste the sweetness of it as we chew it.

Thus does Krishnadasa, all whose hopes are in the holy feet of the saint Rupa and the saint Raghunatha, narrate the sweet career of the Lord Chaitanya on this our earth.

[ END OF CHAPTER IV ]



## CHAPTER V.

[ This chapter describes how Sri Pradyumna and a Bengali poet got the mercy of the Lord. Pradyumna would listen to the glory of the Lord Krishna. The Lord gave charge of teaching him to Raya Ramananda who taught him both by example and precepts, while the task of bringing the Bengali poet, who would have his drama read before the Lord Chaitanya, was performed by the saint Svarupa ]

Alas ! an evil desire is in me ; for I am stung at heart by a poisonous insect. And it is the insect of the desire of doing mischief to others. I am also pained as a man is by a boil on the body. And, lo, it is the boil of envy that I feel for others. I am immersed into an ocean of grief. And I, therefore, invoke the aid of the great healer, the holy Lord Chaitanya to heal me.

All glory unto our Lord, the holy son of Sachi and unto Sri Nityananda who was a sacred fountain-source of mercy. And glory also unto the preceptor Advaitachandra, that ocean of mercy, and to the saints Sanatana, Svarupa and Gadadhara.

And it so happened that on one occasion the Misra Pradyumna fell all on a sudden at the feet of the Lord. And he fell prostrate and prayed unto the Lord saying, 'I am a poor and wretched house-holder, Oh Lord ! and it is through great fortune that I have reached your holy feet, at once so dear and valuable. So deign to hear my humble prayer. I want to hear, Oh Lord ! the glories of the Lord Krishna. So be ye merciful unto me and speak ye unto me of the glories of the holy Lord Krishna.'

But the Lord said, 'I know, indeed, very little about the Lord Krishna, Oh Misra ! for Ramananda alone knows it ; and it is from him that I hear the glories



of the Lord. And thou art fortunate, indeed, for thy heart yearns for hearing the glories of the holy Lord. So, go ye to Ramananda and hear from him the glories of our Lord. Again do I say, Oh Misra, thou art fortunate : for thou feel the sweetness of the glories of the Lord. And whoever finds sweetness in talks about the Lord is happy indeed.

And so it is written \* 'When the duties of life have been fully done, sweet love for the glories of the Lord Krishna grows of itself ; and if no such sweetness would grow, the duties themselves are not worth the labour they cost.'

Now the Misra heard all this, and he went to the place of the sage Ramananda. And there the servant of Ramananda first saw him. And he gave him a seat to sit upon. But the Misra did not see the sage there. So, he asked the servant where Raya Ramananda was.

And the servant now told the Misra all about the sage Ramananda. And lo, the story was this. He said that there are two young *Devadassy girls*. They are very beautiful ; and they are in the full bloom of their youth. And both of them are experts in music. They know full well the arts of songs and dances. And there in the solitary bower Raya Ramananda teaches them songs and dances of his drama. So, wait you here for a while : my master will soon come in. And he will then do all you ask him to do.'

So, the Misra sat there. And there he awaited the arrival of the sage Ramananda.

And wonderful, indeed, were the ways of the sage Ramananda. He used to rub oils on the limbs of the two

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\* Srimat Bhagavata 1-2-8, Suta to Sounaka.



maidens in secret with his own hands, and with his own hands too, he cleaned and bathed their bodies and he covered them with clothes. And yet, he was all along unmoved. As one touches unmoved, the images of wood or stone, so did he touch these maidens : for the sage Ramananda touched the limbs of these two young maidens without the slightest touch of emotion.

And the sage served these young maidens as his objects of worship. He had not the common feeling of common *Devadassy* on them. And pure and holy was the service he gave, ascribing the feeling of a female-attendant to his own.

Unfathomable indeed, were the glories of all the holy devotees of the Lord. And yet, among them in attachment, in faith, and in love the sage Ramananda was one of the sublimest. So, there in the bower Ramananda taught the arts of dance to both the young maidens. And he also taught them to reproduce the deep significance of the songs. The two maidens learnt the art from him. And the sage inspired them with the spirit of Sanchari, Sattvika and lasting feelings, so that they revealed the very life of the drama when they rehearsed through the motions of their faces and eyes.

And whatever of emotions and dance the sage taught, the two beautiful maidens revealed before the *Lord Jagannatha*. And now Ramananda ended his lessons. And he gave them both from the holy food to eat. And he then sent them both in secret to their own place.

Now the servant went to the sage Ramananda. And he informed him that the Misra had come to visit him. As soon as Ramananda heard this, he came out to the parlour. There he saw the Misra waiting and he bowed to him in respect.

Ramananda now said to the Misra in a humble voice, 'I have committed a sin at thy feet, Oh Misra ! I kept you waiting so long ; for you came here long ago. No one



informed me that you had come. You have, indeed, made my house pure by your visit. So command me what I should do : for I am now your servant, one quite at your command.'

And the Misra said, 'I have come here to see you, Oh Sage! and I have made my own self pure by the sight of your holy self'. Nothing more did the Misra speak ; for it was then too late. So, he took leave of the sage Ramananda and returned home.

On another occasion the Misra went to the Lord. And the Lord asked him saying, 'Have you heard anything, Oh Misra, from Ramananda, on the glories of the Lord Krishna?' And the Misra spoke all about the sage Ramananda to the Lord and also about the wonders that he did.

The Lord heard all that the Misra said, and he then said unto the Misra, 'I am a Sannyasi, Oh Misra ; I sometimes think that I am unattached to the world : but not to speak of sight, even the name of a woman moves me : for who could remain unmoved at the sight of woman ?

But the soul of Ramananda is holy, indeed. He does wonders in all that he does, and yet, hear ye from me the wonders that he does. He serves all the limbs of the maidens. They are young and beautiful. He washes their limbs, covers them with clothes, and he adorns them with ornaments too. Yea, he sees sometimes even the very private parts of the maidens and sometimes touches them. Still, his heart is unmoved, and he teaches the maidens all the various expressions of the drama. His heart is steady as a piece of wood or stone, and it remains unmoved even when he touches the young maidens. Oh ! what a supreme subject of wonder is this !



And Ramananda alone can do it. I regard his body as super-physical. He alone knows the emotions of his own heart, and there is no second man that knows it.'

And the Lord continued saying, 'But we find truths about it in the scriptures. We find it in *the holy Srīmat Bhagavata*, for the scriptures say, 'Whoever hears or speaks of and puts faith in the love-games of the Lord at *the holy Rasa* with the maidens of *Vraja*, in that same person the sexual desire which is but a disease of the heart dies all at once. All the three qualities (*gunas*) move him not, and he becomes staid in emotion, and he receives as his own, Oh Misra, the bright and sweet *rasa* and loving faith. So glorious a devotee is that sage Raya Ramananda.'

And so it is written, \* 'Whosoever hears and sings with a heart full of devotion the holy theme of the Lord Krishna's loving games with the maidens of *Vraja*, the same attains deep faith in the Lord: the heart of that man becomes steady, and he can root out easily from his heart that fatal desire, the desire of the sex, at once.'

And the Lord continued, 'Whosoever, Oh Misra, reads these and hears of these, reaps such holy results: for he is immersed into deep loving emotions for the Lord and he serves the Lord day and night with them; and the effects of such a service is, indeed, unspeakable; for such a devotee is eternally free. And lo, his very body is spiritual.'

And I know, Oh Misra, that Ramananda worships along the line of loving attachment (*Raga*). So, his heart is nothing sensual. Yea his very body and mind are super-physical,

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\* *Srīmat Bhagavata* 10.33-39. Sri Suka to Parīkshit.



and he is one entire embodiment of purity ; and so great is he that I myself hear from him the glories of the Lord Krishna. So, go ye there again if you would hear of the glories of our holy Lord, and tell him in my name that I have sent you thither and that I have sent you to him, so that you may know from him the glories of the Lord. Go soon, for that Sage is still sitting in his parlour.'

And the Misra heard all this and he started at once.

And once again did he go to the place of the sage Ramananda. The Sage bowed to the Misra and said to him, 'I am at your command ; so tell me now what I should do, Oh holy disciple of the Lord !'

And the Misra replied saying, 'The Lord has sent me hither again, Oh Sage, and he has commanded me to hear the glories of the Lord Krishna from your lips. The sage Ramananda heard this. But as he heard the same thing again, his soul was filled with the holy ecstasy of love.

And he said to the Misra, 'Oh, how fortunate I am, for the Lord himself has commanded you to come to an humble follower like me for hearing the glory of the Lord Krishna.' And thus the sage Ramananda spoke, and he then took the Misra into a room in secret. There they both sat, and there Ramananda asked the Misra of what glories of the Lord he would like to hear from him,

And the Misra now said, 'Tell me, Oh Sage, tell me all that you told the Lord of your own accord at Vidyanagara. Tell me one by one all that you told the holy Lord, poor though I am ; for you are a sage. You gave precepts even unto the Lord. And I am a poor Brahmin, yea a beggar, so be thou merciful unto me !

I do not know what is right nor what is wrong



So, I do not know what to ask for. I am poor. Be ye merciful unto me, and narrate to me whatever thou thinkest proper.'

Ramananda now began to speak, and he told the Misra one after another all the glories of the Lord Krishna. And as he spoke, the ocean of sweetness of the glories of the Lord swelled in his bosom. Questions evolved in him of which he himself gave answers, and thus he talked on till it was past noon. And it seemed as if those talks would have no end whatever. Both the speaker and the hearer were obsessed with love in their discourses on Lord Krishna and forgot even their very selves. How could they know that the day was drawing to a close ?

And the servant of the Sage now came and he said to the Sage that the day was drawing to a close. So the Raya Ramananda stopped ; and he bade adieu to the Misra with great respect. But the Misra said, 'I am happy indeed.' and as he said this, he danced in joy'.

So the Misra returned to his place, and he then bathed and ate his meal. And in the evening he came again to see the holy feet of the Lord. And the Misra was now overjoyed, and he bowed to the holy feet of the Lord. And the Lord asked him, 'Have you, Oh Misra ! heard of the glories of the Lord from Ramananda ?'

And the Misra said, 'Yes, Oh Lord ! and you have made me blessed, indeed ; for you have steeped me into the ocean of the sweet glories of the Lord. Unspeakable indeed, is the power of Raya Ramananda, Oh Lord ; he is not a man but something divine. He is all steeped in the sweetness of faith in the Lord Krishna.

Of another thing, Oh Lord, the Raya told me. And



lo, it was this. He told me, he was not the author of those glories of the Lord Krishna that he spoke out : that it was you, Oh Lord ! who were speaking through his lips. He said that he spoke only as you made him speak. And he also said that he was the lyre of which you were the musician ; and through his lips, he said, you yourself, Oh Lord ! were speaking forth those wonderful glories of the Lord Krishna. And he said further, Oh Lord ! that your doings are unique and none in the world could see through the secrets of them. I have heard much, Oh Lord ! from him, for I have heard from him that *the Lord Krishna is, indeed, the very ocean of nectar*. All these sweet truths, Oh Lord ! even gods like Brahma could not know. Now I see that it is you who have made me drink such sweet nectar ; I am now sold unto your sacred feet, Oh Lord, for ever ; and I will be yours in this as also in lives to come.'

The Lord heard all this and he said, 'Ramananda, Oh Misra ! is the very fountain of humility, so he gives unto other the credit that is his own. And this, indeed, is the nature of the saints ; for they will never speak of their own gifts.'

Thus have I narrated a little of the glory of Raya Ramananda, and I have also narrated how he gave his precepts unto the Misra Pradyumna. He was indeed, a house-holder, yet he was free from all the six carnal passions (*six Ripus*). So he could give precepts unto a Sannyasin though himself he was a house-holder. The Lord knew all his attributes and he wanted that these should be known. So he sent the Misra to the Raya Ramananda to know the glories of the Lord from him : for, the gifts of his own devotees the Lord knew best how to reveal. Yea, he knew it very well, and he revealed



the gifts of his devotees in various ways. And as he did, so he himself felt benefited.

And there was another trait in the conduct of our Lord. And I shall now speak here of it, and through this the Lord revealed the secret nature of his glory. So, know ye this, ye devotees of the Lord!

And lo, it was this. The Lord knew the proud sannyasins and the scholars of his time. And he wanted to kill their pride. And so he preached the truths of religion through the low class people like the *Sudras*; for he made the Raya Ramananda his speaker, and he spoke through him of the truths of loving faith and love: while he himself and the Misra Pradyumna were the two listeners of these truths. And the Lord preached through the devotee Haridasa the glory of the holy name.

And through Sanatana again the Lord determined the truths of the religion of faith for mankind. So, too, the Lord revealed through Rupa the sweet love-games of the Lord Krishna at *Vraja*. Thus the Lord worked. And who, Oh who, would delve into the deep truths of the doings of the Lord: for these were as an ocean of sweet nectar, and one drop of it could flood the whole earth with love. So drink always, ye hearers, the sweet nectar of the doings of the Lord Chaitanya: for from it will ye receive the joy of love and the knowledge of the truths of the religion of faith.

Thus did the Lord disport with his followers at the holy Nilachala, and thus did he preach there the religion of faith.

I shall now narrate another event of the holy life of the Lord. Now, it so happened that a Brahmin of



Bengal wrote a drama on the life of the Lord. And he came before the Lord to read it out to him. And as he was known to Acharya Bhagawan, he first met him. And he stayed for a time in the house of the said Acharya.

And the Brahmin read out the drama first to him. And with him many other *Vaishnavas*, too, heard it. All praised the drama, and they said that it was very good. So, they desired to have it read out before the Lord.

Now, whosoever composed a song or a poem or a book for the Lord, the same brought it first to the saint Svarupa, and he had to read it first before him. And if Svarupa would choose it, then alone could it be read to the Lord,

If there were any expressions of false loving sentiment in them or of anything against the truths of faith, the Lord could not bear it, and he became angry at it. So the Lord was not allowed to hear any composition first hand. Hence he made this rule with regard to any composition.

Now Acharya Bhagawan went to the saint Svarupa and he told the saint of the drama that the Brahmin wrote on the Lord, and he said that it was good, and then Acharya continued saying, 'Be you pleased to read the book first, Oh Saint! and then, if you would so like it, it may be read out to the Lord,'

And the saint Svarupa now said, 'You are faithful as a Gopa, Oh Brahmin! and you have a noble heart. So, you like to hear all kinds of scriptures. But with us it is otherwise: for I find no pleasure in hearing expressions of false sentiments of love, of whatever kind they may be, nor can I find any pleasure in any statement against the truths of faith: for he, Oh Brahmin, who knows



not the distinction between true loving sweetness and false imitations of it, knows not the truths, and he can not see the bounds of the ocean of the truths of loving faith.

And he who, Oh Brahmin, knows not grammar, nor anything about the science of rhetoric, nor anything about the method of composing dramas, the same fellow knows not the method of describing the love-games of the Lord Krishna: far less could he describe the doings of the Lord Chaitanya, that are still more difficult: for he alone has the right to describe the doings of the Lord Krishna and of the Lord Chaitanya to whom the holy lotus-like feet of the Lords are as dear as his life. Hence the poetry of rural poets, Oh Brahmin, are often so disgusting; while poems with the sincerest expression of love always give pleasure. The saint Rupa, Oh Brahmin, has begun two such dramas; and the very prefaces of them both are pleasing.'

Now Acharya Bhagawan said, 'Hear ye once, Oh Saint, this drama, and we shall know if it be good or not when you have heard it' And thus for two or three days the Acharya pressed the Saint to hear the drama. And the Saint too agreed at last to hear it on account of his eagerness.. And so the Saint sat once in company with them all. And the author of the drama now read out to them the opening sloka of the drama.

And lo, it was this:—'May the Lord Chaitanya bless you: for that holy Lord is bright in complexion as gold, and he is now here among us at the holy Nilachala, and he is one in soul with *Lord Jagannatha*, that holy Lord whose eyes are bright as the full-blown lotus. And now, here on earth among infinite lifeless creations of nature the Lord is infusing life by his holy presence.'



And all in the assembly heard this poem; and all praised the poet. But Svarupa asked the poet to explain the sense of the sloka.

And the poet now said, 'The *Lord Jagannatha* is the beautiful body and Lord Chaitanya is the soul. And he is the very incarnation of wisdom. So, I do believe that the Lord Chaitanya has been manifest here at Nilachala and he would awaken from ignorance all creatures of the creation who are by nature so stupid'.

And all present heard these words of the poet, and they all were satisfied'.

But the saint Svarupa was shocked at heart as he heard this, and he was violently angry; and he spoke out of anger to the poet, 'Oh thou fool, thou hast brought ruin upon thyself: for thou hast no faith, that both the *Lord Jagannatha* and the *Lord Chaitanya* are the Lord himself.' And Svarupa continued saying, 'For the *Lord Jagannatha* is eternal joy and the eternal source of joy. And he is wisdom's self. And yet thou viewest him as possessing a *Prakrita body* that is transitory and physical. And thou, Oh fool, hast shown Lord Chaitanya, Lord God himself, with all the six holy attributes as a small creature, small as a simple spark of fire. So thou hast done injustice to both. And for this sin of thine, thou must suffer infinite pains. Thine must be the fate of all those who know not truths and would yet describe them.

And thou hast committed another sin; for thou speakest of the body as separate from the soul even in the case of Lord God. And this is certainly a grievous sin, and grievously must thou pay for it; for in the Lord God there is no separate existence of the body and soul. He is his own self, and that self is all wisdom and joy. There could be no such distinction as thou imaginest here in the verse.



And so it is written, \* 'There could be no question of separation of body and soul in the case of Lord God himself'.

And so too the Lord Brahma says, † 'Oh Lord, thy inner self is all joy : it is all glory's self : it is eternally the same. And I see, Oh Lord, that thy inner and thy outer self are all one. And so I seek shelter from thee, Oh thou eternal self, I seek it from thy holy self that hast created this universe ; that thou art the very root-cause of all created beings and art supreme among all objects of worship. Oh thou benefactor of the creation, we all are thy devotees, and for our own good thou hast appeared before us in our contemplations in this thy holy shape. So, we bow to thee, Oh Lord, and we shall always serve thy holy will. Only the creatures busy in vain argumentations and fit for hell will not pay respect to this thy holy self'.

And the saint exclaimed, 'Oh what a difference, what a difference between Lord Krishna who is all joy and glory and who is the very Lord of *Maya*, and a small creature of the creations who is pressed down by sorrow and who is merely a slave of *Maya*'.

So it is said, ¶ 'The Lord God is all good, all wisdom and joy. And he is eternally embraced by the spirit of wisdom and joy. While a creature of the creation is covered up with his own ignorance and is the very fountain of all his sorrows'.

Thus spoke Svarupa, and all the assembly heard it. And they were surprised as they heard ; and they all said,

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\* Kurma Purana 5-1.

† Srimat Bhagavata 3-9-3.

¶ Bhagavata-Sandarva-Sarvajnasutra.



‘The saint Svarupa has, indeed, spoken the truth ; and this poor poet has done injustice both to *Lord Jagannatha* and to our *holy Lord Chaitanya*’.

And the poet, too, heard all this ; and he was much afraid ; he was ashamed ; and he was surprised too. And it seemed to him that he was as a poor crane in the midst of swans. So, he spoke nothing more.

And the saint Svarupa now saw the discomfiture of the man ; and he was moved to pity him. So, he gave unto the poet precepts that might do him good. And he said unto him. *Go and read the holy Bhagavata with a Vaishnava, and dedicate thyself entirely to the holy feet of the Lord Chaitanya, and live always with the devotees of the Lord ; for then alone will you reach the sublime waves of the ocean of truth, and then will your learning be blest. You will then be able to describe clearly true nature of the loving self of the Lord and his loving games.*

And you have, indeed, composed this poem and have been pleased with it. But the idea, that you have in your heart and that your words convey, does injustice to both the holy Lords. Again you know not, as a poet, the meaning of your words. But though you speak without knowing the true meaning of your words and your use of them yet the Goddess of learning, *Saraswati*, prayed unto the Lord in those words. But she meant a different thing altogether. Just as that holy Goddess prayed unto the Lord Krishna in words by which *the very Asuras rebuked the Lord*.

And so, too, *Indra*, the king of gods said in anger of the Lord.\* ‘Do you speak of Krishna ? He is talkative,

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\* *Srimat Bhagavata* 10-26-5



childish, arrogant and foolish and is believed to be wise. *The Gopas, with the help of this earthly being, have insulted me.*

But *Indra* was then mad. He was mad with the pride of his powers. And he was then like a drunkard, for he had no wisdom then and he could not restrain himself. *Indra* thought that he had spoken ill of Krishna in these words. But with these same words the Goddess *Saraswati* prayed unto the Lord.

And where *Indra* meant *Talkative*, the holy Goddess meant *blessed propagator of the Vedas*, where *Indra* meant *Childish*, the goddess meant *Simple and unostentatious as child*. Again, where *Indra* meant *arrogant*, the Goddess meant *having none worthier enough to be respected* and where *Indra* meant *illiterate*, the Goddess meant *wise to the extreme*. And again, where *Indra* meant 'pseudo wise', the Goddess meant *worthy of being respected by the wise*. And where *Indra* meant 'that the Lord Krishna was merely a man', the Goddess meant *that the Lord condescended to be born as man and was proud of his being so, because he could thus show his affection for his devotees*.

And again, the very words that the king Jarashandha used to scold Lord Krishna, the Goddess Sarasawati used in her supplications unto the Lord ; for Jarashandha said to the Lord ; 'Thou art the meanest of men, Oh Krishna, thou art a slayer of thy friends, I cannot fight with such a mean fellow as thou,' But with these same words the Goddess of learning prayed unto the Lord ; for where Jarashandha meant 'the meanest of men,' the Goddess meant *the best of men having none better* and where he meant 'a slayer of friends,' the Goddess meant *the slayer of ignorance, for ignorance can bind all in her own coils*. So too the Goddess of learning



praised the Lord Krishna in the very same words that king Shishupala used in scolding the Lord. Thus spake the saint Svarupa, and he continued saying,—

‘So you know not the meanings of your own words. And as you also know not the truth, your interpretation of your words does injustice to the Lord. But the Goddess of learning could read your poem in another light. And she could use your words in her prayers unto the Lord, for she could interpret the poem thus,—

*The Lord Jagannatha* is indeed the very self of the Lord Krishna. But here at Nilachala he exists as a piece of wood ; and he looks like an object that has no power to move. Yet they both are one and the same ; and both of them are alike in all respects. There is but one eternal truth, Oh poet ! it is the Lord Krishna. But he assumes two different forms here ; and he does so with the object of saving the creation. And both the forms of truth now associate with each other here at Nilachala. And both meet here to save men.

I would now explain why the Lord has come out as man.

The Lord, Oh poet, would save all people on earth. So he is among us as a moving being. The *Lord Jagannatha* can indeed kill all earthly desires in men. But men from all parts of the country cannot come and see the holy Lord. Our Lord is here as a moving being. He can go from place to place, from one country to another, and he can move as a creature of the creation can. *So the Lord can save all people of all countries.*

Thus indeed I say, how would the Goddess of learning interpret your poem, Oh poet. ‘Yet you are fortunate, for you have said something on the Lord and have uttered the holy name. And wonderful is the virtue of the holy name,



for whosoever would utter it even for speaking ill of the Lord shall be saved.'

Thus did the saint Svarupa speak. And the poet now fell at his feet and at the feet of all the devotees of the Lord, and with a piece of grass in his mouth betokening humility, he begged shelter of them all. And the devotees of the Lord now received him ; and they spoke to the Lord about his faith and allowed him to see the Lord.

And this same poet ultimately renounced all worldly desires ; and he stayed with the Lord at Nilachala ; so noble is the mercy of the devotees of our holy Lord.

Thus have I narrated here a little about the history of Misra Pradyumna, and as I have said, this same Misra heard at the command of the Lord *the glories of the Lord Krishna from Ramananda*. I have also narrated a little of the glory of the sage Ramananda, of whom the Lord himself used to speak so highly. And here too in course of the narrative have I narrated another story, and that is the story of the poet who wrote a drama on the Lord. I have also narrated how this same poet attained to the holy feet of the Lord by faith although he lacked wisdom.

Yea, the doing of the Lord is the very best of nectar unimaginable. *From it flow hundreds of sweet streams of truth.* And who-so-ever reads this with a heart full of faith knows the truths of *faith, faithful and rasa*. Yea, he would know from it all truths about the doings of *the Lord Gauranga*.

And thus I, poor Krishnadasa all whose hopes of success are in the holy feet of the saints Rupa and Raghunatha, narrate the sweet career of our Lord Chaitanya on earth.

[ END OF CHAPTER V ]



## CHAPTER VI.

[ This chapter describes the Lord's mercy to his devotee Raghunatha. Raghunatha was a son of a rich man. His father would not like him adopt a life of renunciation. But he fled time and again from home, and at last he succeeded in reaching the Lord's place at Nilachala. He adopted the stern life of a Sannyasin. He took very little food and his body became emaciated. When his father came to know of it, he sent men and money for his son. Raghunatha did not accept them. And he went on begging his food from the 'Holy shed.' The Lord approved of his conduct, saw his deep devotion and at last granted him his mercy. ]

And I take shelter under the holy Lord Chaitanya ; for it was he, who out of mercy saved Raghunatha by a device from the sinful dungeon of worldly life. And it was he again, who made him over to the saint Svarupa, thus proving a great friend unto him.

Glory unto the Lord and unto Sri Sri Nityananda. And glory to the holy preceptor Advaitachandra and to all the followers of the Lord.

And thus the Lord dwelt at the holy Nilachala with his followers. And out of joy he disported in many ways there. Though he always suffered deeply for separation from his Lord Krishna, yet, he showed it not outwardly ; for he was afraid lest his devotees should know it and be pained at heart.

And when the feeling of separation was so deep, that the Lord could not restrain it, it showed itself. And the despair of the Lord then was unspeakable. The songs of the saint Svarupa, and the talks of the saint Ramananda on the Lord Krishna could alone save his life : for the Lord otherwise have died of the pangs of separation.

And during the day the Lord had some diversions ; for he came in contact with many people then. But at night the sorrow of separation swelled in him and it swelled to a tremendous height. So both the saint Svarupa and



the sage Ramananda stayed with the Lord at night to give peace unto his soul. And with songs and poems on the sweetness of love in the Lord Krishna, they gave peace unto our Lord.

And what *Subala* had been of old to the Lord Krishna, the same *Ramananda* was to our Lord. And what *Lalita* had been to the Lord's beloved *Radha*, the same the saint *Svarupa* was to our Lord ; for *Lalita* was the chief among the friends of *Radha* in her distress. And so too the saint *Svarupa* was chief to save the life of the Lord in his distress. So, the sage Ramananda and the saint *Svarupa* were unspeakably fortunate. And all people speak of them as dear unto the holy Lord. Thus did the Lord pass his days in joy with his devotees.

And I shall now narrate the meeting of *Dasa Raghunatha* with the Lord. Hear it, ye devotees of the Lord. *Dasa Raghunatha* had seen the Lord once before at *Santipura*. And there the Lord, merciful as he was, gave him some precepts. And *Raghunatha* accepted the precepts of the Lord and went home. He gave up his false renunciation. And he became a worldly man. But though he did all works of the world, he retained in him the spirit of renunciation. And his parents, as they saw it, were satisfied.

But when *Raghunatha* heard that the Lord returned from the holy *Mathura*, he made preparations to meet the Lord. But it so happened at the time that there was a non-Hindu land-lord who was the *Chowdhuri* or land-lord of *Saptagram*.

And another man took the lease of the same from the king. And the name of this man was *Hiranyadasa*. And he, *Hiranyadasa*, was an uncle of *Raghunatha*. And the rights of the former land-holder were now gone, But he



could not bear that this should be so. Hiranyadasa used to realise twenty lacs but he would pay only twelve lacs to the king. And this non-Hindu land-lord did not receive any share. So he became an enemy of Hiranyadasa, uncle of the devotee Raghunatha.

But later on this non-Hindu land-lord explained his conduct to the king. And he got a minister to his support. Anyhow he got the lease back and with it permission to arrest Hiranyadasa to book. But he found him not ; for Hiranyadasa had already fled. And so they took Raghunatha prisoner for his uncle. And this non-Hindu scolded Raghunatha everyday. And he said to him again and again, 'Get your father and uncle here ; or thou thyself must suffer for ever for it'.

And at times he brought men to beat Raghunatha. But when he saw Raghunatha his heart relented. And he could not have him beaten. Moreover, he knew that Raghunatha was a Kayastha. And Kayasthas are intelligent and respectable. So he was a little afraid. He scolded Raghunatha by words. And at times he threatened him. But he feared to beat so noble a boy.

And Raghunatha now thought of a means of escape. And once he spoke humbly to the non-Hindu land-lord thus, 'Why do you give me pains, Oh uncle ! for an uncle you certainly are to me. My father and my uncle are as two brothers of yours own. Brothers always quarrel ; but their quarrels do not last. For they may fall out at times ; but they will some day be reconciled. So, it may be that you three brothers will meet together and be reconciled to-morrow. I am the same to you all, Oh Uncle. For as I am a child of my father, so am I a child of yours. You are my supporter and I am the supported. And you know the



scriptures Oh Uncle, and you are almost a saint. So, why should you cause so much of pains to me ?'

And thus did Raghunatha appeal. And the non-Hindu heard it. And as he heard the speech his heart melted in pity. Tears flowed down his beard and he began to weep.

And the land-lord said to Raghunatha, 'Henceforth thou art my son, Oh Rahghunatha. And I shall free thee from bondage by some means or other'. And he, the non-Hindu land-lord was true to his words. For he spoke to the minister on behalf of Raghunatha. And he got permission to set Raghunatha free.

And the non-Hindu land-lord now said to Raghunatha out of affection, Your uncle is a fool, Oh Raghunatha ! for he has appropriated unto himself all the eight lacs of revenue. He ought to give me some share ; for I, too, am a co-sharer. Go you now to your uncle ; and bring him here before me. Bid him do whatever he likes, for I give the option entirely to himself.'

Thus did the non-Hindu land-lord speak. And Raghunatha heard it. He came home back. And he took his uncle to the non-Hindu landlord where they both were reconciled. Thus all was well, as it ended well.

And thus Raghunatha passed the *first year of his home-life*. But in *the second year* he resolved to renounce the world and to do so in secret. So he fled one night from home all alone. But his father overtook him and brought him back. Time and again was he overtaken. And he was brought back home too. So, once his mother said to his father, 'Alas, our son has gone mad ; so, tie him up somewhere so that he may not flee.'



But Raghunatha's father said in grief to his mother, 'How is that possible, my dear? Neither his wife beautiful as a heavenly maiden nor his wealth enormous as that of the king of gods can bind his heart; shall I bind him down with cords? And know ye for certain, Oh my dear one, *that fathers may beget sons, but they cannot do away with the effects of the actions of previous lives.* And *this our boy has received by his virtues acquired in previous lives the mercy of the Lord Chaitanya.* And it is that holy Lord who has made him mad. Who will keep a mad boy of this class confined?'

On the otherhand Raghunatha now thought within himself what he should do. And on one occasion he left his home to meet Sripad Nityananda. And he met the same in the village of Panihati. And he saw there many holy singers who were followers of him. And he sat on a raised spot under a tree on the bank of the holy Ganga. And he looked as fresh as the rising sun. And there were many followers round him. Some sat on the raised spot. And others sat below it. And Raghunatha saw there the glory of Sri Nityananda. And he was struck with wonder as he saw it. He fell prostrate before him from a distance. And a servant of Sri Nityananda saw him. And he said unto his Lord, 'Raghunatha, Oh Lord, is bowing there to your Holiness.'

The Lord heard this; and he said to Raghunatha, 'Hast thou come after all, Oh Thief? Come then to me here for I must punish thee'. And thus the Lord spoke. And he called Raghunatha again and again to him. But Raghunatha did not come near him. So the Lord himself dragged Raghunatha near him. And Raghunatha then held the holy feet of the Lord on his head.



The Lord who had a humorous nature was very kind. And he said now to Raghunatha, 'Thou comest near to me, but always stayest at a distance. But I have caught thee today. And I will punish thee. And let this be thy punishment, thou must feed all my people here with *Curd* and *Chira*'. When Raghunatha heard this, his joy knew no bounds. And he at once took means to meet the wishes of the holy Lord.

For, he presently sent his men to his village. And he brought from the village all sorts of food, His men brought milk and curd, sugar and sweetmeats, plantain and *chira*. And they kept all these articles of food near about the Lord. And news spread all around *that a holy feast would be held*. And the Brahmins of the places heard this. And so they came in large numbers to that place. And innumerable other people, too, congregated there.

And many other articles were brought from many other villages. About *two to three hundred Holnas* of food were brought there. And five or six big earthen pots for food could also be seen. And one of the Brahmins soaked *chira* for Lord Nityananda in one of these pots. He washed it and then soaked it in hot milk in one of the pots. And half the quantity of *chira* he mixed with curd and sugar. And afterwards he made a preparation of it with plantain. And the other half he mixed with thick milk. And he mixed plantain and sugar and ghee and camphor with it.

And Lord Nityananda now wore his *dhoti*. And he sat down on his seat to eat, And the Brahmin now held all the seven pots before the Lord.

All the followers of the Lord who were on the raised



spot now came down. And all these pious persons sat down in a ring round the Lord to eat the holy *Prosada*.

And there were among them Ramadasa and Sundarananda, Gadaeharadasa and Murari, Kamalakara and Sadasiva. And there too, were Purandara and Dhananjaya, Jagadisha and Parameswaradasa, Mahesha and Gauridasa. And there were Hore Krishnadasa and Uddharana and all other favourite followers of the Lord. And all these sat on a raised spot and so large was their number that they could not be counted.

And all persons of the village heard of the holy feast. And they came. And some of them were old Brahmin scholars of the place. And the Lord seated them all with respect on the raised spot. Now, before each of the guests two earthen pots were placed. And in one was put *chira* soaked in milk and in another the same soaked in curd. All other people sat below the raised spot where the Lord and the seniors sat. And they too sat in a ring. And so large was their number that they could hardly be counted.

And to each man were given two *Holnas*, one was to soak the *chira* in milk and another to soak the same in curd. There were some Brahmins who could not find room on the *Pinda* or raised spot. And so they went to the bank of the holy Ganga. And there in *Holnas* they soaked *chira* and ate it.

And some again could not find room even on the bank of the holy Ganga. So, they went down into the river and there they ate *chira* soaked in curd. Thus, some sat above and some below. And some sat on the bank of the holy Ganga. And there were no less than twenty men who served the guests on the occasion in all these three places.



And it so happened that there came at the moment the scholar Raghava. He was surprised to see all this. But he was glad. And he laughed in glee as he saw the holy feast. And he himself brought various kinds of *Prosada* there all untouched. He held them all before the Lord. And a little afterwards he divided them all among the followers of the Lord.

And the scholar Raghava now said unto the Lord, "I offered many things unto Lord Krishna, for-your sake. But you eat all these to 'your heart's content'. But the Lord said, 'Let me eat the food before me now in the day, Oh Scholar, and I shall eat the holy *Prosada* in your house at night. For I am a *Gopa* by nature. And I find great joy in eating my food with these modern *Gopas* here on the bank of the holy river, as the *Gopas* of old did.' And the servers of food now placed two pots before the scholar Raghava. And in one Raghava soaked *chira* in milk and in the other he soaked the same in curd.

Now, when all the people were served with *chira* Lord Nityananda sat down in holy contemplation. And by rtue of his holy contemplation he brought the Lord Chaitanya to that spot. And Sri Nityananda saw that the Lord was there before him. And he stood up. And with the Lord he began to see, if all who were present were properly served with *chira*. And in joy he gave unto the Lord one mouthful of *chira* from each *Kundi* and *Holna*. And the Lord also did the same. For the Lord also fed Sri Nityananda. And as he did it, he laughed all along in joy.

And Sri Nityananda now went round the rings. And all the *Vaishnavas* saw this *Lila* of Sri Nityananda, as they sat there. But none knew why he thus went round. For who could know it? Who was there {so fortunate as to see the Lord Chaitanya then?



And now Sri Nityananda came to his own seat. And he sat down upon it. And he kept to his right *four potfuls of bright chira for the Lord*. And near him he seated the Lord on a seat. And both the holy brothers now began to eat *chira*. As they ate, Sri Nityananda's joy knew no bounds. Oh, what a number of ecstatic emotions he had at that time. For he ate his food with the Lord himself.

He now commanded all saying, *Sing, ye, all the holy name of the Lord Hari* and begin, ye, to eat. And the moment they heard the name, the sound of *the holy name Hari* filled all the three worlds. For all the *Vaishnavas* uttered *the holy name Hari* and ate. And as they ate, they all recollected the holy picnic of Lord Krishna on the bank of the Yamuna.

Thus we see that the devotee Raghunatha was fortunate ; for Lord Nityananda did all this for his sake. And indeed, who could know the glory and mercy of the Lord Nityananda ? He had Lord Chaitanya himself brought there at the time and he fed him in the holy picnic.

And there were Sri Ramdasa and other devotees of the *Gopa-nature* there. And they were all in the ecstasy of love. For they all took the holy bank of the Ganga as the bank of the Yamuna, where Lord Krishna enjoyed the holy picnic with the *Gopas*. The grocers of all the villages round heard that a holy feast was taking place. And so they came to the place with *chira* and curd, with plantains and sweet-meats to sell.

And the articles that they brought were all purchased on the spot for value. And with these very same articles, were the sellers themselves fed. And they got the price



for them too. Indeed all who came there merely out of curiosity, were fed with curd and *chira* and plantain.

Now Lord Nityananda himself ate. And he washed his mouth after eating. And what remained in the four *Kundis* he gave unto Raghunatha, And what remained in the other three *Kundis*, the serving Brahmin gave to all the followers of the Lord in the measure of one mouthful to each.

And a Brahmin now brought a garland of flowers. And he now put it round the neck of Sri Nityananda. He brought the paste of the sandal-wood too and he besmeared the body of the Lord Nityananda with it. And the servant now offered a betel-leaf to the Lord, And Sri Nityananda laughed in glee as he chewed it. And he now divided among all with his own hands the remaining garlands and the betel-leaves that were there.

And Raghunatha too received a share of the remainder. He was overjoyed to receive it. And he and his friends now divided it among themselves. So I have now narrated the *Lila* of the holy Lord Nityananda whose holy feast with *chira* and curd is so famous in the world.

And now Lord Nityananda took rest for a while. But when evening set in, he and his devotees went to the temple of the Lord Madanamohana of Raghava. And there they began to sing the holy song. And Lord Nityananda made all his followers dance there. And he too danced there with them. When he danced in this way, it seemed, as if he flooded the whole earth with love. And Lord Chaitanya himself saw this love-dance of Sri Nityananda who alone saw the Lord. But others did not.

And the dance of Sri Nityananda was as attractive.



as the dance of Lord Chaitanya himself. With no other dance in all the three worlds could it be compared. For who could ever describe in words the beauty of a dance that Lord Chaitanya himself came to witness ?

And when the dance was over he took rest. And the scholar Raghava now prayed unto Lord Nityananda to take food. And he sat down to eat. And he sat with all his followers. And he placed a seat for Lord Chaitanya to his right. And Lord Chaitanya who knew his heart came and sat upon the seat. The scholar Raghava now saw Lord Chaitanya. And he was overjoyed as he saw him.

Now the scholar gave food to the *two* holy brothers first of all. And he then served all other *Vaishnavas* with food. And he gave various kinds of cakes and sweets to all. And he also gave rice boiled in milk and sugar to all. He also served them with boiled *Sali rice* and curries. And so sweet were the curries that they excelled nectar in sweetness. And sweet as nectar, indeed, was the holy food offered by the scholar Raghava to Sri Nityananda. For Lord Chaitanya himself came time and again to eat of it.

And whenever the scholar Raghava cooked and made an offer of food to Lord Krihsna, he made a separate offer to the holy Lord Chaitanya in a separate plate. And the Lord went there every day and he ate from the plate. And at times again the Lord appeared before Raghava. And the holy scholar saw the Lord. So the scholar Raghava served both the holy brothers with food.

And he fed them to their full with great care so that nothing remained in the plate. And he also brought various presents for the Lords. And in his house *Radha Rani* herself



cooked. And she made food sweeter than nectar. For she got a boon to that effect from *the holy Rishi Durbasha*. And both the holy brothers now ate those sweet and fine articles of the holy offer that was made. And as they ate, they enjoyed it very much.

And all now asked Raghunatha to sit down and eat. But the scholar Raghava said, 'No, not now, he will eat a minute hence.' And so, all the followers of Sri Nityananda ate to their full. And they shouted the *holy name Hari* as they rose. They then went to wash their mouths.

And the two holy brothers also ate. And they too washed their mouth. And the scholar now brought garlands and paste of sandal-wood. And he adorned the two holy brothers with them. And the scholar gave to them *Biras* of betel-leaf. And he bowed to their holy feet. And he also gave *Biras* to all the devotees of the Lord and adorned them with garlands and paste of sandal-wood.

The scholar Raghava now showed great kindness to Raghunatha, for he gave the holy remainder of the food of both the brothers to him. And he also said to Raghunatha, 'The Lord Chaitanya has eaten of this food. Here is the remainder that is holy. Eat it and all your worldly ties shall be gone.'

And our Lord is merciful to his devotees. For he dwells always in their hearts and in their houses. Sometimes he remains in secret and sometimes again he appears before them. And he does so, because it pleases his holy will to do so. The Lord is omnipresent. And he can dwell everywhere at the same time. And in truth the Lord does so. Whosoever doubts it, verily, the same is doomed.

Now, when it was morning, Sri Nityananda bathed in the holy water of the Ganga. And he sat at the foot



of the very same tree with his followers. And Raghunatha now came to him and bowed at his holy feet. But he now spoke out of his heart to him through the scholar Raghava.

And this was, indeed, what he said, 'I am a sinner, O Lord, and a poor wretched creature. I want to attain the holy feet of Lord Chaitanya, as the dwarf wants to attain to the moon. I cannot attain it. Many a time and oft have I tried for it, but I have failed on every occasion. For, every time I fled from house, my parents overtook me and bound me down.

Be now merciful unto me, O Lord, for without your mercy none will attain to the holy feet of Lord Chaitanya. You are great. And if you be merciful, even a wretched fellow will attain to the holy feet of the Lord. And I am, indeed unworthy, O Lord! and I fear to put my prayer before thee. Be merciful unto me and grant me the holy favour of the Lord. And place, O Lord, your holy feet on my head. And bless me that I may attain the holy feet of Lord Chaitanya without any more obstacles on the way.' Thus spoke Raghunatha to the scholar Raghava. And the scholar then put his case before Sri Nityananda.

Now Lord Nityananda heard this prayer. And he said unto his followers, 'Hear ye, O Devotees, the worldly possessions of this boy are as big almost as that of *Indra*, the king of gods, And yet the Lord is so merciful unto him that the boy finds no sweetness in them. So, bless you this boy *so that he may attain to the holy feet of the Lord*. Sweet, indeed, is the fragrance of the holy lotus-feet of the Lord. And who-so-ever gets it, finds no sweetness even in a home in the *Loka* of Lord Brahma.

And so it is witten \* 'The king Bharata was enchanted



by his realisation of the Lord Krishna. So even in his youth he threw off his wife, his kingdom, his friends, indeed, all that were dear to him, as people throw off refuses into dust-bins.'

And the Lord now called Raghunatha near to him. And he put his holy feet on the head of Raghunatha.

And he said unto him, 'In thy holy picnic, Oh Raghunatha ! the Lord Chaitanya himself joined. And out of mercy *the Lord ate chira and milk that thou gavest to all*. He saw the dance and accepted the holy *Prosada* at night. And verily, verily, do I believe that the Lord came to save thee. So all thy worldly ties are cut off. And the Lord will now make thee over to the saint Svarupa. The holy Lord will keep thee near his holy self even as a servant dear to his very soul. So, banish all anxiety, Oh Raghunatha ! And go ye home. For ere long thou wilt attain with ease the holy feet of the Lord.'

And thus the Lord spoke. And he then asked all his followers to bless Raghunatha, which they did. And Raghunatha now bowed at the feet of them all.

And Raghunatha sought the leave of the Lord to go home. And he also sought leave of the followers of the Lord. And he now took counsel in private with the scholar Raghava. And he made over in secret to the store-keeper one hundred silver coins and seven tolas of gold. And Raghunatha said to the store-keeper, 'Speak not to the Lord of it now. But tell him of it when he goes back to his own place.'

And the scholar Raghava now took Raghunatha to his house. And he showed him there his holy Deity. He



gave him a garland and sandal-wood-paste to wear. And he gave him enough of holy food to eat on the road.

And Raghunatha said to the scholar, 'Oh Scholar, I would now serve the holy feet of all the persons who are here with the Lord; yea, I would serve all the devotees, all the servants of all the devotees, who are with the Lord. So give away money to each of them according to their position; give twenty coins to some, fifteen, twelve, ten, five or two to others according as they deserve. But the decision for the amount to be given to each man shall be with you.'

And Raghunatha now drew up an account of the amount that will be required, And he gave it unto the scholar Raghava. And the scholar Raghava, too, drew up a list of all the persons who were with the Lord. And against the name of each, he put down the amount to be given. And Raghunatha now made over to the scholar one hundred coins and two tolas of gold with humility and came back to his house taking the dust of his feet. And thus he felt himself blest: for he was secure in the grace of Lord Nityananda.

And from that day forth Raghunatha did not go inside his house. But he dwelt outside in the holy temple of the goddess Durga within the compound. But there, too, guards were kept all night and they watched him. Yet, he thought of various means of escape from home.

Now it so happened that, that same year all the devotees of Lord Chaitanya at *Gauda* were leaving *Gauda*. For they all intended to pay a visit to the holy Lord at Nilachala, And Raghunatha heard it. But he himself was in despair, For his guards were watchful and clever. And whenever he tried to flee, he was caught. So Raghunatha



could not go with them. And yet he knew that this company was the most famous and most beneficial on earth. Raghunatha was ever anxious to flee. And it so happened that one night, when it was four *dandas* or so to dawn and Raghunatha laid on his bed in the temple outside, one Sri Jadunandana entered the temple.

And this man Sri Jadunandana was a favourite of Vasudeva Dutta. He was the spiritual preceptor of Raghunatha. And he was also a priest. And he was a favourite disciple of preceptor Advaitachandra. And by the command of that holy preceptor he always held Lord Chaitanya as dear to his soul.

So the preceptor Sri Jadunandana came. And he stood in the yard. And Raghunatha, when he saw him, went near him and fell prostrate at his feet. Now, a disciple of the preceptor Sri Jadunandana used to worship *the holy Deity Narayana in his house*, but he had abandoned the worship of late. So the preceptor now came to Raghunatha to ask him to request the defaulting disciple on his behalf to continue his task. And so he said to Raghunatha, 'Ask Oh Raghunatha, ask the Brahmin to continue the worship for me : for I can procure no other man for the task.'

And Raghunatha gave his consent. And so they both now left the house of Raghunatha's father. And it was then late at night. And the guards had all fallen asleep. The house of the preceptor was to the east. And both the preceptor and Raghunatha now proceeded towards it. And as they proceeded, they talked to each other.

When they crossed half the way Raghunatha said to his preceptor, 'I shall, Oh Lord, ask the Brahmin to help you. And I shall send him to you. Please go home in peace and permit me now to go home.' And under this



pretence Raghunatha sought his permission. But he resolved thus within himself, 'Now indeed, is the time for me to flee ; for the guards are not here ; and no one else is here with me.' Thus did Raghunatha resolve. And he then proceeded towards the east. And he turned back time and again but he saw none. So, he remembered the holy feet of the Lord and of Sri Sri Nityananda. And he went on. But he avoided the public road ; and he ran along byelanes. All along he avoided the streets through villages, and took paths through jungles. And all along with his heart and soul did he think of the holy feet of Lord Chaitanya. And thus he proceeded. And in course of a day Raghunatha walked a distance of thirty miles. And when it was evening he halted at the *cow-shed of a Gopa*.

And the *Gopa* that saw his guest had no food. And so he gave him milk to drink. And Raghunatha drank milk and stayed there.

Now, in the house of Raghunatha the guards and servants of Raghunatha's father found that he was not at home. And so they went to his preceptor Sri Jadunandana and asked him news of Raghunatha. But the preceptor said that he had gone back home with his permission. There was a great hue and cry. And every one said that Raghunatha had fled. But his father said, 'Yes, I know where Raghunatha is. He is with the devotees of the Lord who are now going from *Gauda* to the holy Nilachala to meet the Lord. Go, some ten of you there and fetch him hither from among them.'

Thus did Raghunatha's father spoke. And he also wrote a humble letter to Sivananda. And therein he requested Sivananda to send Raghunatha back. And all the ten persons now went up to Jhakra and there at Jhakra they met



all the *Vaishnavas*. And they gave the letter to Sivananda and asked news of Raghunatha. But Sivananda said, 'No, he is not here with us.' So they all turned back homeward. And the parents of Raghunatha, when they heard the news, became extremely anxious for their son.

Now, in the house of *Gopa*, Raghunatha rose up early in the morning. And he proceeded towards the south instead of going towards the east. And he crossed *Chhatrabhog* and avoided the public road. And he proceeded on through the filthy villages. And he walked throughout the day without food. And yet he was not tired, for *hunger cannot exhaust a man who has his heart set on the holy feet of the Lord*. And sometimes Raghunatha chewed leaves and sometimes he only drank water. And sometimes again he cooked food, if he got it. He ate whatever he got on the road just to keep his body and soul together.

And Raghunatha took twelve days to reach the holy place of the *Lord Jagannatha*. And on the way he got food only on three days. And the Lord was sitting with the saint *Svarupa* when Raghunatha arrived. And he stood in the yard and bowed to the Lord from a distance.

And *Mukunda Datta* informed the Lord saying, 'Raghunatha is come, Oh Lord.' And the Lord called Raghunatha to him saying, 'Come.' And there the devotee boy fell prostrate at the holy feet of his Lord.

The Lord now stood up and he embraced Raghunatha out of affection. Raghunatha then bowed at the feet of the saint *Svarupa* and at the feet of the other followers of the Lord. And they all embraced him. For they saw that the Lord had been gracious unto him.

And the Lord now said to Raghunatha, 'Powerful indeed is the mercy of Lord Krishna; yea, it is the most



powerful of all : for it has dragged thee forth from a deep ditch which is worldly life.'

But Raghunatha replied, *'I know not, Oh Lord, what the mercy of Lord Krishna is ; but I know your mercy. This it is has dragged me from that filthy life.'*

And the Lord now said, 'I take your uncle and your father as my grand-fathers, Oh Raghunatha ! so, I often cut jokes with them both. They are both disciples of the Chakravorty. And yet the Chakravorty regards them both as his own brother.'

And the Lord now said to others, 'The father and the uncle of this boy are the very worms of a dung-ditch. And yea, they take worldly possessions and their torments as blessings. No doubt they observe the rules of the Brahmanic religion ; and they are friends to the Brahmins. Yet they cannot be true *Vaishnavas* though they are like them in conduct. For worldly attachment is abominable by nature and it will lead them down. It will blind them. And it will force them to do works that will tie them to the world.' And the Lord again turned to Raghunatha and said, 'But the Lord Krishna, Oh Raghunatha ! *is unspeakably kind to thee ; for he has saved thee from an attachment which is so very hateful.*'

And the Lord now saw humility and gloom in Raghunatha. And his heart melted in mercy. He, therefore, said to the saint Svarupa, 'I make over the charge of Raghunatha to you, Oh Svarupa ! Do condescend to regard him as your son or your servant and to love him as such.'

And now I have three 'Raghunathas' here with me as devotees. Let this Raghunatha be yours. And let him be called the *Raghunatha* of *Svarupa*. And thus the Lord spoke. And he then held Raghunatha by the hand. And he made him over to the saint Svarupa.



And the Saint Svarupa said, 'It must be as the Lord commands.' And he embraced Raghunatha once more.

So, the affection of the Lord for his devotees was really indescribable. Out of affection for Raghunatha the Lord said to the servant Govinda, Many days has Raghunatha fasted on the journey, Oh Govinda, so serve him now regularly with food.' And the Lord said to Raghunatha, '*Go ye to the sea and bathe there. See the blessed Lord Jagannatha and then come here to take your meal.*' Thus the Lord spoke. And he then went to do his midday duties. And Raghunatha now met all the devotees of the Lord there.

And all the devotees of the Lord saw the affection of the Lord for Raghunatha. And they were surprised. And they all admired his fortune.

And Raghunatha now went to the sea. And he bathed in its water. He then saw *the blessed Lord Jagannatha* and went back to the servant Govinda. And the servant Govinda now gave the holy remainder from the Lord's plate to Raghunatha. And Raghunatha received the holy food with joy.

So Raghunatha stayed at the holy feet of the saint Svarupa and for five days the servant Govinda supplied him with food. But on the sixth day after seeing the holy offer of flowers to the *Lord Jagannatha*, Raghunatha stood at *the Lion-gate*. And from that day forth he began to stand at the Lion-gate for begging food. For the worshippers of *Lord Jagannatha*, who were worldly people, would then pass through the gate after the worship. And they would see a *Vaishnava* at the gate begging for food. And so out of mercy they would ask some sellers to give him holy food, they themselves paying for the same.



And this was, indeed, the custom that obtained there ; for the devotees who were beggars always stood for *holy food* at the *Lion-gate*, Nay, this was the rule with them. For they sang all day the *holy song* ; they saw at will the blessed *Lord Jagannatha*. And some begged their food from the *Chhatra* ; while others stood at the *Lion-gate* for begging *holy food*. And this was so because the devotees of the Lord were staunch *Vaishnavas*. And the Lord himself was pleased to see their deep devotion.

But the servant Govinda once said to the Lord, 'Raghunatha, Oh Lord, does not eat the holy food. For he stands at night at the *Lion-gate*. And there he begs his food.'

The Lord heard this. And he was highly pleased. And he said to the servant Govinda, 'Raghunatha has done well, Oh Govinda, for he has adapted *the way of the Bairagi*, For his duty is            lows :—

'He must always sing the *holy name* : he should beg his food from others, simply to keep himself living. For, that *Bairagi* who would depend for food solely on another man does not obtain the holy object of his desire. And the Lord rejects him. And that *Bairagi*, Oh Govinda, who would desire the satisfaction of his palate would lose the supreme object of his desire. For he will be a mere slave to his palate. So, the *Bairagi* should eat herbs and roots and leaves and fruits to satisfy his hunger.

And he should always sing the *holy name*. But whoever, Oh Govinda, would run hither and thither for the satisfaction of his palate is not a true *Bairagi*. He is voracious and is busy filling his belly and satisfying his lust. And he does not attain the holy feet of the Lord.'



And on another occasion Raghunatha fell at the feet of the saint Svarupa. And he prayed unto the saint saying, 'Tell me now of my duty, Oh Saint! tell me why the Lord made me leave home; for I know not my duty nor why the Lord brought me here. Ask the holy Lord, Oh Saint, to tell me my duty.'

And he said all this unto the saint Svarupa. And he said nothing directly to the Lord. And this he always did. For whatever he had to say to the Lord, he said either through the saint Svarupa or through the servant Govinda.

So, on one occasion the saint Svarupa went to the Lord. And he said unto him, 'Raghunatha, Oh Lord, prays unto thy Holiness to teach him his duty. And he says, he himself knows it not. So, tell him, Oh Lord, direct, how he should act.'

And Raghunatha, too, was then there before the Lord. And the Lord laughed. And said unto Raghunatha, 'I have appointed Svarupa as thy adviser, Oh Raghunatha. Learn all from him. And he will tell you all about the Lord Krishna and his worship. For he knows much more than I do. And yet if you have faith in my words, then have faith in and hear my following words :—

And the Lord continued saying, '*Hear not rural gossips nor help in creating them, eat not delicious food, nor wear fine clothes. Be not proud. And yet show respect unto others. Keep the holy name always in your lips, and worship in the Vraja of your heart the Lord Krishna and his beloved Radha. Thus, I give you in brief some precepts. But you will know all these in detail from Svarupa.*

And so it is expressed † in the speech of the Lord,



*Whosoever would sing the holy name of the Lord Hari should be more humiliating than grass, more forbearing than the tree. He shall himself be prideless and yet be ever ready to show respect unto others.*

And Raghunatha heard all this from the lips of the Lord. He fell at his holy feet. And the Lord out of his holy grace embraced Raghunatha. And the Lord made his charge over again to the saint Svarupa. And Raghunatha with the saint now served the Lord, following his inner feelings.

Now, it so happened that by this time the followers of the Lord arrived from *Gauda*. And the Lord met them all as he had done before. And with them all, the Lord again cleansed the holy *Gundicha*. And again did he enjoy the holy picnic with the company. And with them the Lord danced in the holy *Car festival*. And when Raghunatha saw all this, he was amazed.

And Raghunatha now met all. And the preceptor Advaitachandra showed much kindness to him. And Sivananda Sena now said to Raghunatha, 'Your father, Oh Raghunatha, sent ten men to overtake you. But those people found you not and they went back from Jhakra. And he wrote a letter to me to send you back'.

Now, these followers of the Lord whose home was at *Gauda* stayed with the Lord for four months at the holy Nilachala. And after the period they went back. And the father of Raghunatha heard of their arrival. And he sent a man to *Gauda* for news of his son. And the man went to Sivananda Sena and said, 'Have you seen a new *Vaishnava* with the Lord, Oh Saint? If there be one, he is Raghunatha, the son of Govardhana, could you find him there?'

And Sivananda Sena now replied, 'Yes, he is with the



Lord. And he is so famous there that everyone knows him. And the Lord has made over the charge of him to the saint Svarupa. And he is dear as life to the devotees of the Lord. He *sings the holy name day and night*.

And not even for a second does he leave the holy feet of the Lord. Deep is his devotion. He cares not for his food and clothes. And he maintains himself by eating anything that he may get. For when it is far into the night, yea, ten *Dandas* into it, he sees the holy offer of flowers to the Lord *Jagannatha*. And he then stands at the *Lion-gate* to beg food of passers-by. He eats food if anyone would give it to him. If not, he would eat nothing. And at times he chews something and at times again he fasts.'

And the messenger heard all this. And he ran at once to Govardhana, Raghunatha's father ; and he told Govardhana all about his son. The parents heard all. And they were much aggrieved at heart. They resolved to send men with some articles of food to their son. And so they sent at once two servants with four hundred coins and a Brahmin, too, to Sivananda Sena.

Now, they all came to Sivananda Sena. And Sivananda said to them, 'You will not be able to approach him ; so follow me when I go there. Go home now. Before I start again, I shall send for you. And you will go with me.' So strange was the faith of the devotee Raghunatha in the Lord. And it is for this reason that while narrating this episode the blessed poet Karnapura wrote so highly about the glory of the devotee Raghunatha.

And so it is written. \* 'Who among the people at Nilachala does not know the devotee Raghunatha ? He

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\* Chaitanya Chandrodaya 10-10 Sivananda about the search for Raghunatha.



is a receptacle of many virtues ; he is always amiable in manners. And he is the very shelter of the spirit of devotion. He is a disciple of the preceptor Sri Jadunandana, favourite of the blessed Vasudeva and a dear object of affection to our Lord. And he is withal regarded with deep affection by the saint Svarupa.

And deep is his devotion among the Lord's devotees at Nilachala' † 'And indeed, all without exception love Raghunatha. And so he is fortunate as a field of wonderful virtue yielding crop without cultivation. And he is a unique field indeed ; for the plant of the tree of love for the Lord, sown into his heart, grows up all at once. And it becomes incomparably fruitful.' Thus did the poet Karnapura write. And the Poet only recorded exactly what Sivananda spoke unto the messenger.

Now, a year passed by. And Sivananda started for the holy Nilachala. And the servants and the Brahmin whom Raghunatha's father wanted to send to him now came. And they followed Sivananda. And the servant and the Brahmin took four hundred coins with them for Raghunatha. And they reached the holy Nilachala and saw him there. But Raghunatha refused to accept what was sent to him. So the servants and the Brahmin stayed on at Nilachala with the gifts.

A few days passed off. And Raghunatha began to invite the Lord twice a month to his house with great care. And on both occasions he required *eight panas of cowries*. And he took the amount from the Brahmin and the servants. And he went on inviting the Lord in this way for two years. But at the end of the second year he gave up the idea.

Now, the Lord saw that Raghunatha was not inviting

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† Says the poet Karnapura.



him for full two months. He, therefore asked the saint Svarupa saying, 'How is it that Raghunatha does not invite me now, Oh Svarupa ?'

And Svarupa replied, 'Raghunatha, Oh Lord, has resolved otherwise. He invites your Holiness with the money obtained from a worldly man. And he is afraid you are not pleased with it.

And as he can not accept his father's money with a clear conscience, he feels that the only gain from his invitation was fame. And he realises, Oh Lord, that you accept his invitation out of favour for him, and you accept it because otherwise, illiterate as he is, he would be offended. He has thought on all this, Oh Lord, in himself, and has at last given up the idea of inviting your Holiness.'

Thus did the saint Svarupa speak. And the Lord laughed as he heard his speech. And he said unto the saint Svarupa, 'Yes, Raghunatha has hit the truth, Oh Svarupa ; for *whosoever would eat the rice of a worldly man, the same will corrupt his mind. And none whose heart is corrupt will ever remember the holy feet of the Lord Krishna.*

And the invitation to eat the rice of a worldly man, Oh Svarupa, is only an invitation of the *Rajasa* quality. Such an invitation soils the heart both of the guest and of his host. And I accepted so long his invitation, for, I was afraid of offending him. *I am now glad that he has known the truth and given up the idea for himself.*

And in a few days Raghunatha left the Lion-gate too. And he began to go to the holy shed to beg his food from there. And the Lord heard this from the servant Govinda. And he, asked the saint Svarupa, 'How is it, Oh Svarupa, that Raghunatha does not wait for his food at the Lion-gate ?'



And the saint Svarupa replied, 'He considers it unpleasant to beg at the Lion-gate, Oh Lord. And, therefore he begs his food from the *Chhatra* at noon.' And the Lord said, 'Yes, he has done well by leaving the Lion-gate; for a beggar at the Lion-gate is in sense no better than a public woman.'

For this what happens to a beggar there. He stands there, and he thinks \* 'Yes, this fellow comes and he will give me something; this one gave me something once, so he may give me something to-day also. And that is another man and he perhaps will give nothing. And lo, another comes; he may give me something. And as regards the other, he never gave anything to me before, so it is not likely that he will give me anything. So, another follows and he will certainly give.'

And the Lord continued saying, 'The holy shed is much better, Oh Svarupa; there one may eat to one's necessity; there, too, he has got no anxiety. And he can sing there the holy name of the Lord in joy.' And thus the Lord spoke. And he then showed his mercy to Raghunatha once more. For he gave unto him a stone of holy mount Govardhana and a garland of Gunja flowers.

And lo, this is the history of the garland and the holy stone. The Sarasvati Sankarananda once went to Vrindavana. And from there he took the garland and the holy stone. And the garland and the holy stone were tied at his body. And both these articles the Sarasvati made over to our Lord.

And the Lord had received both these with joy. And he wore the garland whenever he remembered the holy

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\* Says Sri Krishna Chaitanya.



*Krishna Lila.* And the stone he held sometimes on his heart and sometimes before his eyes. And sometimes the Lord would smell the holy stone. And sometimes again he would hold it on his head. And as he did all these, the stone was all along wet with his tears.

And the Lord often said that the holy stone was the very body of the Lord Krishna. And the Lord kept the garland and the holy stone in this way for full three years. But now he made a gift of them to Raghunatha, so pleased was the Lord with him.

And the Lord said unto Raghunatha. 'This stone, Oh Raghunatha, is the very body of the Lord Krishna. So worship it with devotion: worship it in the purest form. And you shall obtain ere long the wealth of holy love for the Lord Krishna.

And I would tell you the methods of Sattvika worship. And it is this. Get a jar of water and some flowers of the holy Tulasi. Both these, Oh Raghunatha, are articles of the Sattvika worship. Put the soft Tulasi flowers with two leaves on two sides upon the holy stone. Put there on the holy stone eight such bunches of the Tulasi flowers. And keep your heart full of devotion. Thus did the Lord speak. And he made over the holy stone to Raghunatha with his own hands. And Raghunatha accepted it. And he worshipped the holy stone with great devotion.

And he worshipped it with two pieces of cloth each about half a cubit long. And he seated it upon a seat. And he got a jar from the saint Svarupa for bringing water for the worship.

And thus Raghunatha continued to worship the holy stone. And lo, at the time of worship, he would at times see that the holy stone was the Lord Krishna Himself. And



when Raghunatha saw this, he thought, *This stone is a stone of Govardhana and the Lord himself gave it.* Hence this has wonderful virtue in it. And as he thought thus, his heart was filled with holy love. And great was the joy that he received from this worship with *water and flowers of the Tulasi.* Yes, it far transcended the joy received by the people who worship the Lord with all the sixteen *Upacharas.*

In this way the devotee Raghunatha worshipped *the holy stone* day after day. On one occasion the saint Svarupa said to Raghunatha, 'Offer unto your Lord Oh Raghunatha *Khajas* and *Sandesha* for the value of eight cowries. For the Lord would accept them and deem as nectar if they be offered with faith. And Raghunatha obeyed ; for he offered these to his Lord. And he had them purchased by the servant Govinda whom the saint Svarupa had commanded to help.

Now when Raghunatha got the gifts of *the holy stone and the holy garland* he meditated on the motive of the gifts. And he concluded that the Lord had given him in *the holy stone* the holy mount *Govardhana*, and in the *holy garland* had he given him place at *the holy feet of Radha, the beloved of the Lord.* And as he thus resolved in his mind, Raghunatha was overwhelmed with ecstasy. His devotion for the Lord increased. And with all his heart and soul he now worshipped the holy Lord.

Infinite were the natural gifts of the devotee Raghunatha. Oh, who would enumerate them ? His rules of conduct were as severe and strong as lines chalked out in a piece of stone. *For of the eight Prahara of the day he devoted seven and a half to meditation on the Lord.* The other half of a *Prahara* he spent in sleep and eating.



And at times again he would not sleep nor would he eat anything but devote even this half to meditation.

And unique, indeed, was his devotion ; for he did not taste one single sweet thing with his tongue all his life from then. And for clothes he wore only pieces of torn cloth and *Kantha*. And he obeyed with great caution the command of the Lord. If he ate, he ate only to protect his life. And yet, he often rebuked himself because he had to eat at all.

So it is written, \* 'He, whose desires have all been quieted down by wisdom and who has recognised the self in him, needs no food for the body. Why and for whom should he maintain it at all ? Yea, the very maintenance of the body would seem to him as greediness.

And lo, this is what the devotee Raghunatha ate. The grocers of Nilachala kept the *Mahaprosada* in deposit for two or three days for sale. But when it was rotten, they threw it off. And they poured it near the Lion-gate for cows to eat. Indeed, so bad was its odour that *even the cows of Telenga could not eat it*. And yet, Raghunatha brought this rotten rice home at night. And he washed it with water here. And he ate that rice, the inner particle of which was a little hard. *And he ate it without salt.*

Now, it so happened that the saint Svarupa saw Raghunatha doing this on one occasion. And he laughed as he saw it. And he begged a share of it from Raghunatha and ate it. And he said unto Raghunatha, *Do you eat such a sweet food every day ?* Why do you not share it with us ? That is selfish, indeed.

And the Lord, too, heard it from the servant Govinda.

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\* Srimat Bhagavata 7. 15-31 Narada to Yudhisthira.



And he came to Raghunatha on another occasion. And he said, *I know, you two eat sweetest things on earth. Why do you not share it with me?* And the Lord took a mouthful of that rice himself and he ate it up. And when he was just taking another mouthful, the saint Svarupa held his hand. And he snatched the food from the hand of the Lord saying, 'This, Oh Lord, is no fit food for thee.'

But the Lord said, '*I eat, Oh Svarupa, many sweet things from the holy Prosada everyday ; but never did I eat anything so sweet as this.*' Thus did the Lord speak. And he then went away.

So the Lord disported at Nilachala in these various ways. And he was pleased at heart that the devotion of Raghunatha was so deep. And Raghunatha has himself narrated the story of his own deliverance in his poem, *The Gauranga Stava Kalpa Taru*.

And he says there, \* 'Merciful, indeed, is the holy Lord ; for I was wretched and mean and he has delivered me from the enchantments of woman and wealth. He has kept me near his own dear one, the saint Svarupa. And with a heart full of joy he has given unto me the holy stone and the holy garland both so dear to him. Again, it is that same holy Lord who has now like the sun risen in my heart. And he fills my heart with joy.'

Now have I narrated the meeting of Raghunatha with the Lord. And whosoever hears the holy narrative, attains the holy feet of the Lord.

Thus I, Krishnadasa, all whose hopes are in the holy feet of the saint Rupa and of the saint Raghunatha, narrate the holy life of the Lord Chaitanya on earth.

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\*-Stavavali II.

